

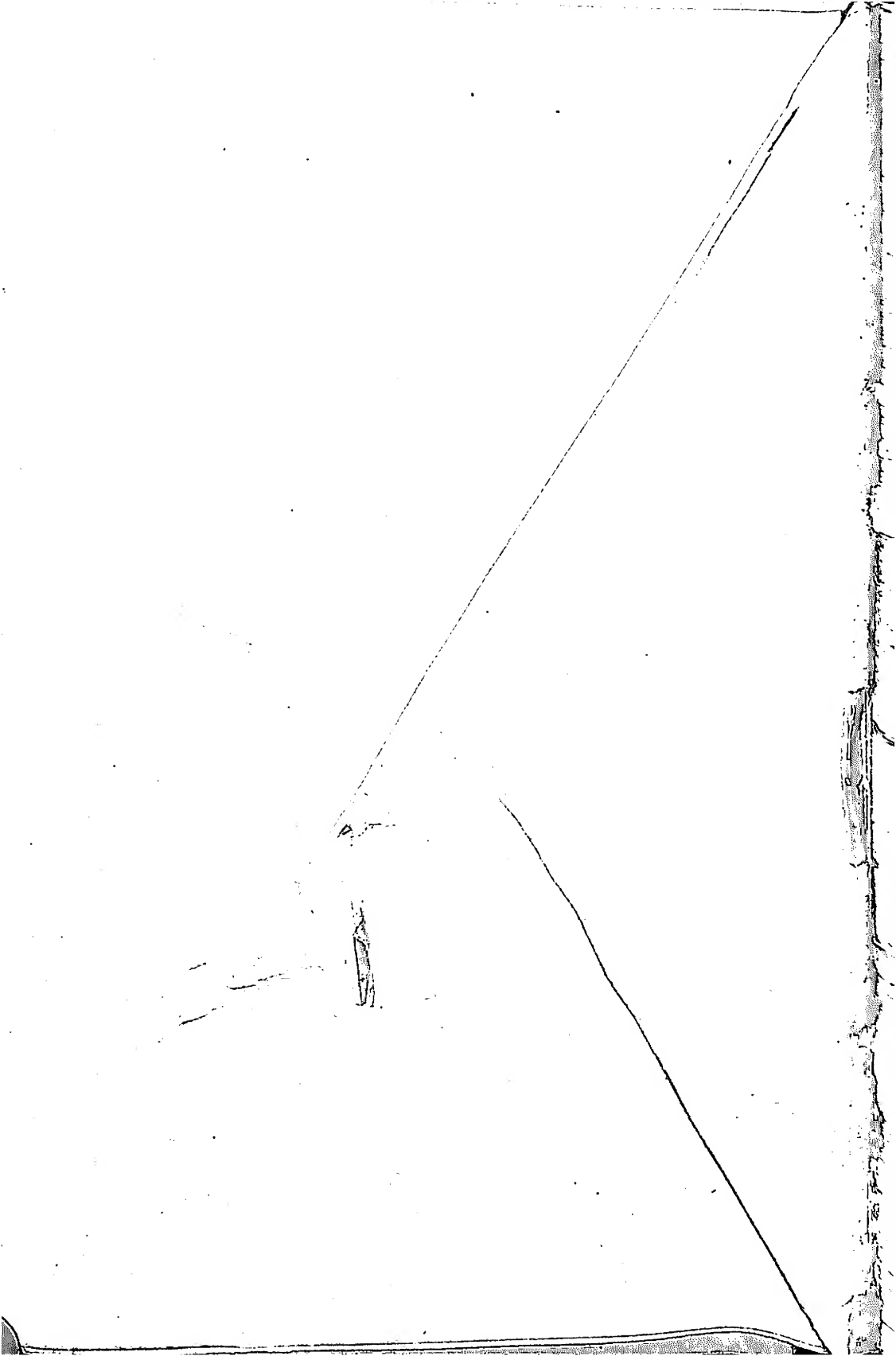
SRI RUDRAM AND CHAMAKAM



T.R. RAJAGOPALA AIYAR



BHARATIYA VIDYA BHAVAN, BOMBAY-400 007

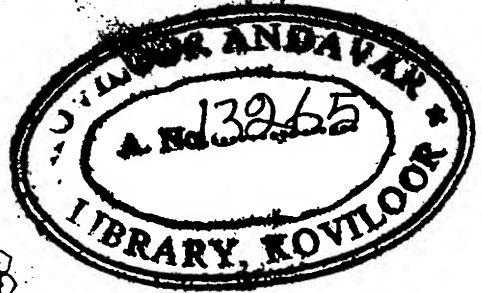
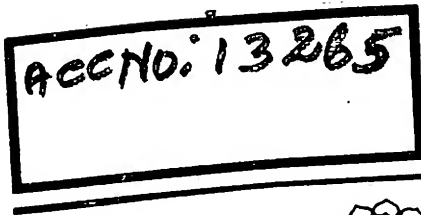


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T.R. RAJAGOPALA AIYAR



1991

BHARATIYA VIDYA BHAVAN

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FOREWORD

Sri Rudram-Chamakam occupies a very important place in Vedic literature and in the practice of Vedic religion. It is the heart of Krishna Yajurveda and is treasured in the centre of Taittiriya Samhita. *Sri Sivapanchakshari Mantram* is enshrined in it.

Sri Rudram is one of the five scriptural texts chosen by the ancients for constant repetition and meditation. The five are the *Upanishads* of one's own Sakha, the *Bhagavad Gita*, the *Vishnu Suhasranama*, *Sri Rudram* and *Purusha Suktam*.

स्वशाखोपनिषद् गीता विष्णोर्नाम सहस्रकम् ।

रुद्रं च पौरुषं सूक्तं नित्यमावर्तयितुं बुधः ॥

Sri Rudram is known as *Rudropanishad*. Though it forms part of Karma Kanda, it ranks with the *Upanishads* of the Gnana Kanda. And as it is seen in all the one hundred and one Shakhas of the Yajurveda, it is called *Satarudriyam*.

एकशतं यजुःशाखास्तासु रुद्रोपनिषदाम्नायते ।

शतशाखागतं साक्षाच्छतरुद्रीयमुच्यते ॥

As by pouring water at the root of a tree, all its branches are nourished, by pleasing Sri Rudra, through *Rudrajapa*, all the Devas are pleased. One attains Bhukti and Mukti, enjoyment of life as well as freedom from the ills of the world by the chanting of *Sri Rudram* with devotion.

वृक्षस्य मूलसेकेन शाखाः पुष्पन्ति वै यथा ।

शिवे रुद्रजपात् प्रीते प्रीता एवास्य देवताः ।

अतो रुद्रजपादेव भुक्तिमुक्ति-प्रसिद्ध्यतः ॥

This is the best *Prayaschittam*, atonement for all sins and the foremost sadhana for attainment of cherished desires. *Taittiriya Upanishad* says: तं नम इत्यु पासीन नम्यन्तेऽस्मै कामाः । If one adores *Iswara* through repeated *namaskaras*, all the

longings of the heart will be fulfilled and they will be at his feet. *Sri Rudram* shows the way for this *Upasana* through the three hundred *namaskaras*. Salutations go to the Rudra who is all-pervasive and behind and beyond all forms of divinity; not only divinity but also all beings—human and sub-human. Rudra is in all these forms before us.

यो रुद्रो अग्नौ यो अप्सु य ओषधीषु यो रुद्रो
विश्वा भुवना विवेश तस्मै रुद्राय नमो अस्तु ।

To the Rudra who is in fire, who is in water, who is in trees and plants, who has entered into the entire universe, to that Rudra let our salutations go.

He is in the old and the young, in those who are awake and those who are asleep, in those who run and those who stand; He is in the high and in the low; He is in the carpenter, the potter, the blacksmith, the hunter, in the saint and in the thief. We see salutations offered in *Sri Rudram* equally to all without distinction. We are led to the realisation that Siva abides in all the forms of *jiva*.

‘ईश्वरो जीवकलाया प्रविष्टो भगवानिति ।

Have you not seen Him? He comes day after day before you in the rising sun. The cowherds see Him, the water carriers see Him. And seeing Him we are filled with joy.

उत्तेन गोपा अदृशन् अदृशन्नुदहार्यः ।
उत्तेन विश्वा भूतानि स दृष्टो मृडयति नः ।

The author has placed the religious aspirants and especially the English-knowing public under a deep debt of gratitude by bringing out this edition of *Sri Rudram-Chamakam* with translation and notes in English. I have no doubt it will have a wide circulation and win a hearty appreciation from its readers.

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The Bharatiya Vidya Bhavan fulfils its purpose by making known to the world such gems of Vedic Culture.

ANNA N. SUBRAMANIA AIYAR

*President,
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INTRODUCTION

Greatness of the Rudram:

All great religions have tried to praise the Most High God in musical and sonorous praise befitting their great theme. One of the most thrilling and spiritually gratifying of such is the Vedic *Sri Rudram* in Sanskrit in India. Appaya Dikshitar, that polymath of learning, was enamoured of it. Gandhiji wanted to hear a recital of the Vedas according to the South Indian tradition, and he was greatly moved by hearing the Rudram. I heard the recital of it at the opening of the Somnath Temple, but whether it was probably due to the Sukla Yajur recension or the peculiar mode of the intonation of the North, it did not impress us South Indians. To hear it chanted in chorus by South Indian Brahmins or at the time of a Linga Abishekam in a Tamil Nadu temple understanding the meaning is a unique experience. One appreciates why if God is to be praised adequately at all, it requires the magnificent strength of flight and full-throated outburst of the Rudram.

Evolution of Rudra: The word Rudra has got four root-meanings: (a) Dreadful, terrific angry; (b) great or large; (c) driving away evil; (d) fit to be praised. We shall find all the four concepts entering into the composition of that God. Rudra is one of the naturo-mythical gods of the Rigveda, but has only a minor place in it. He is mentioned in five hymns, fully in three of them, and along with Soma in another. He is described as Babru—golden-red—like fire with which He is identified in

the Yajurveda, but in the Rigveda He is more associated with the Maruts. Scholars think that probably Rudra represented the sudden and destructive forces of the storm with thunder and lightning which struck at men and cattle, but with a healing touch in the end. One entire hymn dedicated to Him is styled the Rigveda Rudram and one of its verses is apologetic for coupling His name along with other gods and declares that it will not commit this lese-majesty. Indian mythology personifying the forces of nature started from the same sources of wonder and awe at its mysterious operations as in the cases of the Greek, Norse and other mythologies of the earliest races of mankind. There was the same attempt to personify them in lovely or terrible forms, and there can be no doubt but that Rudra is one of them.

In the Yajurveda the connection of Rudra with the Maruts and the thunderbolt is entirely cut off. While it cannot be denied that most of the ideas developed in the Yajur Rudram, in the Upanishads referring to Rudra and the other Mantras dealing with Him can be traced to the Rigveda, we find the philosophic background and breadth attained in the latter Veda is lacking in it. In the Rigveda, Rudra is inter pares among other numerous nature-gods; in the Yajur He has reached the position of supremacy which He has maintained in the Itihasas and Puranas down to this day. The common thread in both the Vedas is the warrior-aspect of Rudra, His mighty bow and arrows which He shot at cows and men, His amenability to invocation and prayer, His healing powers, and His capacity to ferry men over sins and sorrows. Macdonnel in his Vedic Reader seems to think that the reference to Rudra as Siva is euphemistic, but it is wrong; that Rudra is also Siva or auspicious is an integral conception of the God.

Contents: The *Sri Rudram* (by which name or simply as Rudram the Yajurveda Text is designated) consists of 37 Riks in various Vedic Chandas or Metres in Anuvakas 1, 10, and 11, and 130 Yajus in Anuvakas 2 to 9 and the last line of Anuvaka 11. Each hymn must have a Rishi, Chandas, and Devata. For the entire Rudra Adhyaya, the Rishi or Seer is Bhagavan Rudra, the Kanda-Rishi is Agni, the Chandas is Mahavirat, the Devata is Cambu. Apart from this, the several Riks have got their

several Rishis, Chandas and Devatas, and their own *prayogas* or applications. Of the Yajus, 47 in Anuvakas 2 to 4 are *Ubayatho* Namaskaras or having the word *Namaha* in the beginning and the end; the remaining Anuvakas 5 to 9 alone start with a single *Namaha*. A verse in the Vayu Purana says:

चमकं नमकं चैव पौरुषसूक्तं तथैव च ।

नित्यं त्रयं प्रयुञ्जानो ब्रह्मलोके महीयते ॥

Meaning: A person reciting and applying daily the *Chamakam*, *Namakam* and the *Purusha Sooktham* is honoured in the *Brahma Loka*.

The verse hits off the three most popular Vedic portions. The *Namakam* referred to in it is the Rudram abounding in the word *Namaha*; the *Chamakam* so called on account of the recurrence of the word "Cha me", God! grant me this and this, and the *Purusha Sooktham* is the parallel to the Genesis in the Bible. Another verse runs:

विद्यासु श्रुतिरुक्त्यष्टा रुद्रैकादशिनो श्रुतो ।

तत्र पञ्चाक्षरी तस्यां शिव इत्यक्षरद्वयम् ॥

Meaning: Among the *Vidyas* or sources of learning, the Vedas are supreme; in the Vedas the Rudra Ekadasi is supreme; in the Rudram the Panchakshari Mantra *Namasivaya* is supreme; in the Mantra the two letters *Siva* stand supreme.

Threefold uses of the Rudram: In the fourth Adhyaya of the Yajurveda the *Ishtaka Chithis* were set forth; the Sri Rudram is the fifth Adhyaya. The performance of a Homa in the Chit-yagni is detailed therein. Strictly speaking, the Rudra is a Homa or sacrifice performed in fire in honour of God Rudra, the minutae of which are mentioned in the Brahmanas. While most of the rituals relating to the other gods stop limited to the particular purpose intended in the Karma Kanda, it was felt that the Rudram could not and should not be so confined, but put to further varied uses. Hence we find the *Namakam* and *Chamakam* used invariably for the Vedic or Agamic worship of Siva in all the households and temples. Not only for these, but the Kalpas had devised their application in other functions like Ayush Homa etc. But like the Gita, it has earned the sobriquet of the *Rudropanishad*, the highest conceivable use to which it can be put. Two

Upanishads are the authorities for this. The *Jabala Upanishad* states: "Then the Brahmacharins questioned him: 'By which Japam doth a man gain immortality?', unto which replied Sage Yagnavalkya: 'By the repetition of the Satarudra, for the names of God therein are nectarine and a man becometh immortal thereby.' The *Kaivalya Upanishad* runs: "He who recites the *Satarudriyam* becometh cleansed of all sins as if by fire. He becometh free from the sins of theft, drink, man-slaughter, or commission of an act prohibited. He is like one who hath taken refuge in the holy city of Avimukta (Benares). By this a man attains that knowledge which destroyeth the sea of Samsara. Thus knowing, he enjoys the fruit of *Kaivalya* or bliss." Out of the names occurring in the Rudram has been composed the famous *Trishati* or the 300 names of Bhagavan Rudra. Probably the Rudram suggested the idea of the composition of the Vishnu and Siva sahasranamas to Vyasa Bhagavan.

Justification for the Rudram: Now Rudra is the terribly powerful God of destruction; the Rudram is never tired of conferring the permanent epithet of *kshayad veeraya*—'He who weareth out and kills the mighty heroes,'—on Him, among the three primal gods of the Hindu pantheon, the other two being Brahma, the Creator and Vishnu, the Presever; how does the Veda justify the dedication of one of its best psalms to Him rather than to the gentler other two? A *sruti* says:

अजात इति कश्चिन्महीरुः प्रपद्यते ।

Meaning: "Man frightened at the prospect of death turns to Rudra since He is unborn, deathless, and He knows the secret of immortality, and can confer it on man." A verse in the Bhagavatam says:

गुरुर्न सस्यात्स्वजनो न सस्यात्पिता न स स्याज्जननी न सा स्यात् ।

देवं न तत्स्यान्न पतिश्च न स स्यान्न मोक्षयेद्यः समुपेतमृत्युम् ॥

Meaning: He is no Guru, he is no relation, he is no father, he is no mother, he is no god, he is no Lord who cannot protect man from the impending doom of death.

Most men pass through life unthinking like sheep going to a slaughter-house. Maya casts a veil of ignorance over man and

blindness. Now man's chief or only obsession should be with death. The fear of death is the beginning of wisdom. If man's spiritual eye should be touched and his vision cleared, he would see the dance of death and destruction all around. The Seer of the Rudram is one such sensitive soul on whom the stern realities of life and death make a profound impression. Maricha was struck by the terror of Rama and says in the Ramayana:

वृक्षे वृक्षे च पश्यामि चीरकृष्णाजिनाम्बरम् ।

Meaning: I behold Rama in every tree clad in a deerskin, grasping a bow in his hand, like a veritable Yama, the god of death, holding his noose.

Maricha's was an illusion born of fear. A better parallel is that of Arjuna who prayed to Krishna to have the Visvaroopā Darsana—the cosmic vision of God. Krishna says: "You cannot have this sight with your bare physical eyes, but I will grant you the *Divyam chakshus*—the divine eye—with which you can have the desired sight." And what did Arjuna see?

अनादिमध्यान्तमनन्तवीर्यम् ।

अनन्तबाहुं शशिसूर्यनेत्रम्

पश्यामि त्वां दीप्तहुताशवक्त्रम् ।

स्वतेजसा विश्वमिदं तपन्तम् ॥ (11-19)

आवापृथिव्योरिदमन्तरं हि

व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाद्भुतं रूपमिदं तयोऽग्रं

लोकत्रयं प्रव्यथितं महात्मन् ॥ (11-20)

Meaning: I behold Thee without a beginning, middle, or end, with limitless energy, having countless arms, with the sun and moon as Thy eyes. The blazing sun is thy mouth; thou illuminest this entire universe with thy burning splendour. By Thee the sole one, the heavens, the earth, the interspace, and all the quarters have been filled and pervaded. Beholding this wonderful and terrible form of thine, the three worlds stand in awe.

The Rudra Roopa Darsanam: The Rishi of the Rudram prayed for a sight of God Rudra, and the latter conferred the

Divyam chakshus on His bhakta. And this is the frightening thing he saw—युवानं मृगन्न भीमं उपहृत्नुमुग्रं—“A youth terrible to behold, fierce like a lion pouncing on its prey, angry, with up-lifted bow and a blazing dart to be fitted in the bow.” The votary saw Rudra and His Ganas stalking the universe given over to death, discharging their unerring shafts and killing and slaying everything on it.

God easily pleased:

Krishna says in a classical verse in the Gita:

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतं अश्नामि प्रयतात्मनः ॥ (9-26)

Meaning: He who offers Me a leaf, flower, or water, such an offering made with devotion, I accept whole-heartedly.

This is a declaration of the great Saulabya—condescension and grace of God. But the Rudram goes one step further. In the *Isavasya Upanishad* there is an invocation to Agni Bhagavan अग्ने नय सुपथा राये which ends with भूयिष्ठां ते नम उक्ति विधेम ।

Meaning: Agni Bhagavan!! We are not able to serve thee a God, as thou fully deservest. We say ‘namaha’ and stop short, repeating it.

Poet Pushpadanta says in a sloka: “Lord Siva! I beg Thy forgiveness for two sins of mine. I did not bow down to Thee and so I was born and was whirled about in samsara. I am not going to bow down to you again, since I have bowed to you now and am going to get freed and attain Moksha thereby.” The Namaha indicated is not the mere physical genuflection but is really what is termed as *Prapati* or *Saranagati*, utter surrender of oneself, taking refuge in God through body, mind and soul. Rama says when Vibhishana seeks refuge:

सकृदेव प्रपन्नाय तवास्मीति याचते ।

अमयं सर्वभूतेभ्यो दद्याम्येतद्व्रतं मम ॥

Meaning: “He who turneth even once towards Me and taketh refuge in Me saying ‘Lord! I am thine, save me’, I protect Him from dangers from all quarters. This even is my steadfast vow,”

We see the Vedic Seer taking *Saranagati* or refuge in Bhagavan Rudra in the opening Rik. The eleven Anuvakas unfold the drama of the consequent cosmic vision of the Universe by the seer and how in fulfilment of the *Suvratham*—the goodly covenant made by God to man (Nama 455 in the Vishnu Sahasranama), Rudra being the Kalakala, the *Mrityor Mrithyu*—the destroyer of time and death—saves His votary, rids Him of the fear of death and confers *Abhayam*—fearlessness and transmutes him into a Rudra, a Sadasiva like Himself.

An alternative explanation of the search for God:

I have set forth above that the Rudram may be the *Vedanuvachanam*—the recording of the experience of God-vision as in the case of Trisanku in the *Taittiriya Upanishad*. An alternative interpretation is suggested by Bhatta Bhaskara in the preface to his commentary on the Rudram. The proper and only quest for man is God. Manicka Vachagar asks us in his *Tiruvachakam*:

Of what kind are Thy feet, of what kind,
Where are they, and how can I attain,
Unto the feet of my father and my Lord?

God is the great interrogative, the who or what, the which and that, whom men seek, as the Vishnu Sahasranama states. Bhaskara says that the votary of God seeks for Him and unable to find Him suspects that He abides in all things movable and immovable in the world, and hence he bows unto and pays obeisance to one and all. The Rudram from this aspect will represent the eternal search of the divine by the mortal.

How is the Rudram an Upanishad? Four works in Indian religious literature deal with man's destiny and the problem of life and death—the Bhagavad Gita, the *Katavalli Upanishad*, the *Sanatsujathiyam* of Vyasa in the *Mahabharata* and the Rudram. The first three by their very form deal directly with the question. The Rudram being wedged in the karmik portion, its Upanishadic bearing has to be extracted only after a careful study and analysis. The short summary as given by Abhinava Sankara, one of its commentators, runs thus: "In the first Anuvaka the grace of Rudra is besought. He is bowed unto in

Anuvakas 2 to 9 as *Sarveshwara, Sarvatma, Sarvaantaryami*—as the supreme Lord, the oversoul and the inner ruler. In the 10th He is prayed unto for specified favours. In the 11th His manifestations as Rudra Ganas are prayed unto." I shall go into this aspect in more detail below.

Summary of the Rudram:

The First Anuvaka: The first Anuvaka consisting of 15 Riks may be styled as the "Anuvaka of terror and the beseeching for the destruction of sins which hinder the descent of God's grace and for illumination." Struck by the awful sight of the death and destruction in anger, the votary realises that Rudra is justly angry on account of his own sins and he bows abjectly before the avenging figure. (Rik 1) Rudra and his weapons immediately get pacified. The votary prays to Rudra to protect him by those very weapons and to *Mridaya*—'to render him happy', a word we meet with often in the Rudram signifying happiness in this and the next world. (Rik 2) The third Rik is the counterpart of the holy Gayatri and may be called the "Rudra Gayatri." God has got two forms—the *Ghora* one which is *Roudram*—frightening so long as man is in a state of *Ajnana* or ignorance, when the universe is a puzzle to him, when he knows not himself, the world, or God. The other one is as described in the *Mandukya Upanishad*—तुरीयं शिवं शान्तं — "The fourth transcendent state which is Sivam—auspicious and peaceful." "That form of thine Rudra! which is auspicious and hurteth not, by that auspicious form irradiate and illumine me"—this is the Rudra Gayatri. (3) The basis of all prayers in the world is an appeal to God to illumine the dark and stumbling ways of man in life and to light his steps and lead him (4). God is Siva—auspicious, and if He is invoked by Sivena Vachasa—auspicious speech, He will respond and solve the riddle of the world; He will make His votary behold the world with the third spiritual eye on the forehead like Himself. Man will then see the universe Ayaksh-mam—free from evil and misery and *sumana asat*—friendly and loving towards Him (5). In Rik 6 the votary prays that Rudra may intercede with the other gods on his behalf, and destroy his enemies external and internal. Vedic worship centres on the life-

giving sun and Rudra, who is actually beyond apprehension by the senses and the mind, is made a *Pratyaksha Devata*—a manifest deity by identifying Him with the glorious sun. Goethe has stated that the sun is the best representative of God. The Rudram inculcates the Rudra Upasana by contemplating Him in the sun, as the Sandhya Vandanam, the daily prayer of the Hindus does. Rudra and his attendants are requested to turn away their weapons, to blunt their edges, and keep them out of sight.

Anuvaka 2: As a result of the moving prayer of the votary, he is vouchsafed a cosmic vision of Rudra. The one principle of intelligence has changed itself and appears as the universe animate and inanimate. Anuvakas 2 to 9 detail this realisation. Anuvaka 2 consists of 13 Yajus and starts with the invocation नमो हिरण्यवाहवे सेनान्ये विशां च पतये नमः — “Salutations unto Rudra of the golden arms, unto the lord of the quarters salutations.” The tempo is maintained with breathless verve to the end of Anuvaka 9. The parallels to this divine outburst are found in canto eleven of the Gita—the *Visvarupa Darsana* by *Arjuna*, and the *Potri Tiru Ahaval* in Tamil in the *Tiruvachakam* of Manicka Vachagar. The second Rudram portion can be called the “Pasupati Anuvaka”. The conception of Pasupati is an important one in Saiva philosophy. He is Bhuvanti — He has spread the earth, He is the Lord of food, since He is *Oshadheenam Pathihi*—Lord of vegetation. The Rishi of the Rudra has a keen eye for colour, and we meet with all of them in a pleasing variety, but of all the colours the green has conquered his heart. He is drawn to the सखिञ्जराय त्विषि—The tender green of the grass, but the stately Vanaspathis—tall trees with their nodding tops are nothing else than Lord Rudra with His *Jatajoota*—tiara of matted locks. Rudra is like Krishna, the *Suta*—the charioteer par excellence who drives the *Andaratha*—the cosmic chariot of the universe, as well as the *Pindaratha*—the physical body of man. As Pasupati, one of His fivefold activities is to bind all creatures in samsara like Pashus or beasts, while His last act of grace is to unloosen them. For is He not verily ऋक्षस्य हेति: — the keen axe which destroys samsara? (6). Since Rudra is the Senani — the commander of the hosts of heaven, we find His warrior aspect stressed in all the Yajus portions.

Third Anuvaka: The Problem of Evil.

The third Anuvaka has 17 Yajus and poses a problem to the readers. After introducing Rudra as a warrior from the third to the eighth Yajus, it presents Him as the Prince of thieves and of cheats. This has revolted one of the commentators, Vishnu Suri and made him to give the go-by entirely to the plain and natural meaning and led him to write a far-fetched commentary. Hindu religion does not shun or gloss over the problem of evil, the existence of the mean, the cruel, or repulsive aspects of life. Rudra is the Lord not only of the pleasant and praiseworthy things — the sun and the moon and the stars, the green trees and the grassy earth, but of the shocking and the terrible. He is the Lord of the various kinds of thieves including the जिघांसुः — those who are blood-thirsty and kill without mercy. You cannot say that Rudra created the fair and the pleasing alone. Evil, misery, the things that shock and revolt, the problem of evil which cannot be denied or slurred over, are as much a part of the universe which God has created. Sayana's explanation (under 3-2) is this: "Rudra like an actor playfully takes many parts. One explanation is that the Rudra mantras state thus, for the contemplation of the *Sarvatmyam* of Rudra, that, since He is the self of all, in whatever shapes and forms men exist, He too exists in that shape and form. Rudra exists in a twofold form among these and other undesirables. The primary meaning of the words thief etc., is the Jiva form. That sinful Jiva form is what is condemned in the Sastras. But the words have a *Lakshyartha* — a meaning indicating something over and above the literal meaning. The *Lakshyartha* here is Isvara, the divine form. Man gains the highest Purushartha, the summum bonum, by a contemplation of God in this higher aspect. That is why with this ultimate *Lakshyartha* in mind, the Rudram uses ordinary *Laukika* or worldly words like thief, cheat, assassin."

Badarayana on the Problem of Evil.

Badarayana has in his Brahmasutra, Adhyaya 2, Pada 3, Adhikarana 17, Sutra 43 stated:

अंशो नानाव्यपदेशात् अन्यथा चापि असकितवादित्वमधीयत एके

Meaning: The Jiva is like a part or spark from Brahman as the Srutis declare; further the Atharvanas expressly declare that

Brahman is not different and that He is the fisherman, the slave and the gambler.

Sankara comments: "By stating that Brahman is the fisherman, the slave and the cheating gambler, the Sruti by taking mean examples declares that Brahman has entered into all Jivas by means of Namarupa — name and form. It stresses the identity of both; it says that intelligence is common to God and man, like heat is a big fire and a spark." Similarly the Rudram exhorts its readers: "All the distinctions of thief, cheat, and marauder are on the lower *vyavaharika* level. Rise to the higher spiritual level, which is *अन्यत्र धर्मात् अन्यत्र अधर्मात्* —transcends the narrow *vyavaharika* bounds of virtue and vice, as the *Katavalli Upanishad* puts it. It is only if you comprehend the whole of this universe as a manifestation of God and of your self, that *ततो न विजुगुप्सते*, nothing in the world will be repulsive, since all will be a part of one's eternally pure and blissful self."

Who is Rudra?: Rudra is Brahman. *अयमात्मा ब्रह्म* 'your self is the Brahman', is the *Mahavakya* of the Atharvana *Mandukya Upanishad*. It proceeds further to state *प्रपञ्चोपशमं शान्तं शिवं अद्वैतं चतुर्थं मन्यन्ते* "sages consider that the fourth state of the self is Brahman wherein the universe is not apprehended but subsides. It is auspicious, full of peace and non-dual." When that Turiya state is attained *तत्र को मोहः कः शोकः एकत्वमनुपश्यतः* 'no question of Moha and Soka — confusion and misery—will arise when one realises the transcendent unity,' as the *Isavasya Upanishad* declares.

Yajus 13 to 15 declare that men in all states and kinds of activities are Rudra. Hence the third Anuvaka can be styled as the "*Sithena* and *Avastha* Anuvaka,—the Anuvaka of the thief etc., and states of activities."

Fourth Anuvaka: Of the 17 Yajus of the fourth Anuvaka the opening ones furnish a study in contrast. They declare that Rudra is the great and good in creation as well as the small and mean (1 to 7), and that He is the artisan and worker of all kinds. Hence the fourth can be called the "Anuvaka of Contrasts and Artisans,"

Fifth Anuvaka: The fifth Anuvaka sets forth the fivefold activities of Rudra, some of His unique qualities, and His presence in moving waters. It can therefore be called the "Anuvaka of Rudra's unique qualities and His presence in moving waters."

Sixth Anuvaka: The sixth Anuvaka of 15 Yajus states the connection of Rudra with the concepts of time and age, with the four kinds of birth, with the different kinds of worlds, different varieties of earth, with the Vedas and Vedanta, and the warrior aspect of Him and His army. Hence it is the "Anuvaka of Rudra's connection with Time, kinds of birth, the worlds, kinds of earth, and the Vedas and Vedanta."

Seventh Anuvaka: The seventh Anuvaka consists of sixteen Yajus and describes Rudra as the ambassador and agent, bold and unafraid but circumspect like Hanuman, and after reverting to His warrior aspect (which the Rudram can never forget), proclaims His presence in still waters, in rain and its absence, in the different kinds of clouds, in storms and hail, and ends with the household and its wealth. It is the "Anuvaka of agency, waters in various forms, and cloud formation."

Eighth Anuvaka: The eighth Anuvaka has 17 Yajus. It is the focal piece of the Rudram. It starts with a salutation to Rudra the wiper-away of miseries, when He is Soma — with Uma who is the grace-half-portion of God, Brahma Vidya who leads men to Brahman and makes them taste the bliss of self as the famous story in the *Kena Upanishad* narrates. He is the coppery and red sun (2). He alone confers happiness since He is Pasupati. No doubt He is fierce and terrible, but that is because His inherent purity and holiness cannot abide sin and sinners (4). He kills from the front and from afar (5). He is the killer and the afflicter of the proud, and the egotist and the sinner cannot hope to escape him (6). But what is God Rudra's real nature? All religions and philosophies are nothing but the attempt to answer this. The Rudram declares its conclusions thus. He is the Omkara, the symbol which represents God, and which is the surest means for attaining Him. Since He is bliss incarnate, He is *Sambu* and *Mayobhu* — The bestower of happiness, material and spiritual. He is 'Sankara and Mayaskara', repeats the

Rudram to emphasise that Rudra cannot help doing good, for it is His nature to do so. And then it proclaims:

नमः शिवाय च शिवतराय च "Salutation unto Siva the auspicious one, unto Sivatarā — the one than whom none more auspicious can exist." We find that the Rudra from whom man shrinks in the *vyavahara* dasa — the lower state of his consciousness, in his *ajnana* dasa — in his state of ignorance, is an utter misconception. Can God be but ever good, can He, will He ever hurt His creature, man? Will the self harm itself, as Sankara queries? No, emphatically no. Hence Rudra is the obverse, Siva the reverse of the same coin. They are not two, but one. The Brahmana on the Rudram comments:

ह्रो वा एष यदग्निः, तस्यैते तनुवौ, घोरा अन्या शिवा अन्या ।

यच्छतहरीयं जुहोति यैवास्य घोरा तनूः तां तेन शमयति ॥

Meaning: Rudra is verily this fire. He hath two forms — one terrible, the other auspicious. If a man does sacrifice to Him by the Rudram, that man pacifieth the terrible form." So under the Karma Kanda of the Veda, a *Satarudriya Homa* is prescribed which would prove highly efficacious. Under the Upasana Kanda, worship in houses and temples with the recital of the Rudram stands on an even higher footing. But the use of the Rudram as an Upanishad leading the votary near unto Brahman is the highest use to which it was to be put, and to which it has been so done by great souls like Appaya Dikshitar and Rudra Pasupati Nayanar, one of the 63 Tamil Nayanmars. The latter was a pious Brahmin who lived at Thalayur in the Tanjore district. He used to stand in water and repeat the Sri Rudram devoutly. Lord Rudra appeared before Him and took him to His own glorious Rudraloka.

*Rudra is Siva, Sivatarā,
Sivatama.*

So Rudra is not only Siva but Sivatarā (8-11) and Sivātama (10-10). The Svetesvatara Upanishad declares:

यदा चर्मवदाकाशं वेष्टयन्ति मानवाः ।

तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥

Meaning: On that day when man is able to roll up the sky like a hide and wear it like a cloth, will a man be able to see the end of his miseries without seeing the effulgent God.

The secret teaching of the Rudram.

Who is the Deva—the effulgent being specified above? It is none else than Rudra who not only illumines the gods and confers their several powers on them, but is गतंसद् has His seat in the depths of man's heart. A single sight of Him would spell the end of man's misery, "wipe off the great curse of life and death" as Nammalwar says. Rudra is Death and Homas are done to Him as मृत्यवे स्वाहा "I sacrifice unto the God of death," but He is also the Mrityunjaya—the conqueror of death, the Lord of immortality who is आशुतोषिन् easily pleased, and the easiest method of pleasing Him is by the Rudram. To wrest and win this secret of immortality from the very jaws of death, the seemingly blind and destructive forces of samsara, and life on earth, is the core and significance, the secret Upanishad of the Rudram. Not the good things alone in the universe but the seemingly evil ones also are divine, if only Rudra would vouchsafe to open His third eye of grace in His forehead, and तनुवा शंतमया अभिचाकरोहि illumine men with a sight of His auspicious form. Yajus 11 of the 8th Anuvaka has two of the great mantras, the *Siva Panchakshari* of नमः शिवाय 'Namaha Sivaya,' and of the *Ekadasa Mantra* of नमः शिवाय च शिवतराय च Namaha Sivaya cha Sivataraya cha.' Hence the fame of this Anuvaka which can be styled as the "Namasivaya one." The remaining Yajus of the eighth Anuvaka salute Rudra as residing in secret places and holy rivers and their banks, and that He is the means of crossing sins and samsara etc.

9th Anuvaka: The 9th Anuvaka which closes this Yajus portion, has 19 Yajus. It again resumes the tale of the Vedas:

भूतानि शंसुः भुवनानि शंसुः

Meaning: "Lord Siva is all beings; He is all the worlds; He is the forests; He is the mountains." Rudra is the arid salty tracts of the earth, the well-trodden grassy paths, the rocky places unfit for habitation, and those fit for such; He standeth before His

devotees when prayed unto; He is in the jostling crowds and in the peaceful homesteads; He is in the impenetrable thickets and in the inaccessible caves; in the deep waters and in the dew-drops; in invisible and visible dust; in things dried and green; in hard tracts where nothing grows and places where grass grows; on the earth and in the waves; in the leaves green and dried (1-12). Yajus 13 to 19 contain salutations to the Rudra Ganas who are the manifestations of the great powers and glories of the one supreme God Himself. They carry on the actual governance of the universe, but since Rudra is Siva — auspicious and good, the conduct of the world is entirely on just and moral principles. They go about with arms uplifted, and afflict men slightly or severely. The 15th Yajus is नमो वः किरिकेभ्यो देवानां हृदयेभ्यो ।

Meaning: ‘Salutation unto Ye Rudra Ganas who destroy, who dwell in the hearts of the gods!’ Rudra Ganas are the agents of destruction of Rudra, the Supreme Destroyer. It is because they reside in the hearts of the gods that the gods have divine powers which they exercise on account of this favour and delegation. This line is to be added as the burden to the remaining Yajus. The Rudra Ganas search the good and the bad that men do and reward or punish men unfailingly and in strict conformity to justice. So the 9th is the “Anuvaka of earth and the water; the earth, good and bad, down to its smallest particle of dust visible and invisible; of things dried and green in the earth; water in the form of deep pools and the molecular dew-drop; of salutation to the Rudra Ganas who illumine the gods and conduct the moral governance of the world.”

10th Anuvaka: The 10th Anuvaka is one of prayer to Rudra in 12 Riks. It repeats the same ideas, the words and phrases of the first Anuvaka, but with what a difference! The earlier was in sheer terror; this is with assurance, for Rudra and his Ganas have been beheld and understood for what they are. The prayers are: (1) Lord Rudra ! frighten not, hurt not our men and cattle; (2) reveal Thy eternally medicinal form and render us happy; (3) let all the two-footed and four-footed in this village (earth) be free from ills, sleek and happy; (4) grant us that boon which Manu, our ancestor, sought and obtained — happiness

in this world and the next; (5) harm not any of our relations, young or old; (6) we shall approach thee with Havis. Get not angry with our children or their children and cut short our lives; (7) remove Thy frightening form afar and approach with Thy gracious one. Protect us, intercede for us, and confer the best of both the worlds; (8) Rik 8 is taken from the Rig Veda Rudram. It is half a soliloquy to oneself in praise of the valorous lion-like Rudra. The second half prays Rudra pathetically to take pity on man's frail wasting body and make the votary happy, and to direct His myrmidons to avoid the votaries, but strike at other victims; (9) Bear no ill-will against us; render our children happy; (10) Lord Rudra! bear goodwill towards us and be gracious. Lay aside Thy shafts on some tall tree and approach us bearing Thy Pinaka bow as an ornament, clad in Thy tiger's skin.

11th Anuvaka: The last 11th Anuvaka of the Rudram has 10 Riks and 1 Yajus. It can be styled as the "Anuvaka of prayers to the Rudra Ganas and salutations to them." The Rudra Ganas are countless. The second line of Rik 1 is the burden of all the Riks:

तेषां सहस्रयोजनेऽथ घन्वानि तन्मसि "We shall by our namaskars cause them to loosen their bow-strings and deposit the bows themselves thousands of Yojanas far away from us." In appearance, the Rudra Ganas are just like Rudra, and they fill and move about on the earth, the interspace, the heaven, and the trees. They are Lords of the Bhoota Ganas, protectors of the secular and religious ways of life, lords of food, feeding the worthy and starving the unworthy. They move about sacred places. The above Rudras specified and numerous others, occupy and move about all the quarters. The Rudram ends with this Yajus — salutation thus: "Salutations unto the Rudras who are on earth, in the interspace above, in the heavens; unto whom the food that is eaten, the wind and the rains constitute shafts; unto them with fingers ten joined I bow, salutations on the East, on the South, on the West, on the North, and upwards. Let them render us happy; they whom we hate and they who hate us, I consign unto their yawning jaws." This is not the cruel wish it appears to sound. For one thing a man who had the sight of Rudra cannot bear ill-will to any. It means: "Let the evil designs

of my enemies prove futile or come to nought." Or a better interpretation is that the enemies are the sins of the votary. What are the shafts of Rudra and his Ganas? The diseases produced by excess of food and want of food, excess of wind, its deficit, and changes in it; excess of rain and want of it. Further, as the word in the Vishnu Sahasranama says, they are — सर्वप्रहरणायुधः anything and everything on earth turns into a shaft of destruction in their hands.

Namaha: Arjuna sees God everywhere in his Visvarupa Darsana and the awed namaskara of adoration automatically arises on his lips:

नमो नमस्तेऽस्तु सहस्रकृत्वः ।
 पुनश्च भूयोऽपि नमो नमस्ते ॥ (11-39)
 नमः पुरस्तादथ पृष्ठतस्ते
 नमोऽस्तुते सर्वत एव सर्व ।
 अनन्तदीर्यामित विक्रमस्त्वं
 सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ((11-40)

Meaning: Let my salutation flow unto Thee, salutations multiplied a thousand-fold; let my salutations proceed again and again unto Thee. Salutation in Thy front, salutation to the back of Thee; let my salutation be everywhere of Thee, Thou all. Thou art all-powerful and of boundless energy and pervadest everything: hence are Thou "the all."

The Rishi of the Rudram had a similar vision of the entire universe pervaded by Bhagavan Rudra and his infinite Rudra Ganas, and little wonder that the Rudram ends on a similar note of involuntary namaskaras.

Supplement to the Rudram: The Rudram recital in South India is supplemented by seven mantras which I have added to the text. The first is a prayer to Rudra to loosen the votary automatically from death and confer immortality. The second stands on the same level with the well-known *Pravesa Sruti* in the *Taittiriya Upanishad* and furnishes the philosophic background for the entire Rudram. It runs: "That Rudra who hath entered the fire, the waters, vegetation, that Rudra who hath entered all the worlds,

let my salutation flow unto that Rudra even." The third is a soliloquy to one's speech, to praise Rudra who beareth a goodly shaft and a goodly bow, who is the repository of all healing medicines, in order to obtain His goodwill and grace. In the fourth, the votary congratulates his right-hand on its good fortune in touching the Sivalinga daily in worship. Since it has touched the Bhishakthamam—the supreme physician, he declares that his right-hand now has become in its own turn a physician and can remove all the ills of the world. The fifth is an invocation to Rudra as Mrityu—God of Death: "Thou Mrityu hast no doubt countless nooses to cast on men and kill them, but by the power of my prayers and worship, I shall unloosen them." The example of sage Markandeya shows that death is not inevitable, but that 'it can be skipped,' as Valluvar says, and that Rudra is not mere death, but more, the death of death, the Lord of Immortality, who can be made to unloosen His *pasas* by *Yagnasya Mayaya*—by the power of proper prayer and worship. What greater Yagna, worship, and sacrifice exist than the holy Sri Rudram? The sixth is मृत्यवे स्वाहा मृत्यवे स्वाहा—"I sacrifice unto death (Rudra), I sacrifice unto death." What? It can be Havis in the fire, any votive offering in worship like food, flower, leaves, water, as Krishna says in the Gita. But the highest offering contemplated in the Rudram, by all the Vedas, is of man's Jivahood, which will enable Rudra to transmute the votary into a Rudra. The last mantra is a prayer to Rudra, the God of Death, to save the votary from death: "Om, salutations unto Bhagavan Rudra, the Omnipresent. Save me from death." I have added the *Santi patam*. I have also translated the Rig Veda Rudram.

Commentaries: A word now as to the commentators on the Rudram. Being a portion of the Vedas, Sayana who has commented on all the Vedas and placed the world ever under debt to him for this inestimable service, has taken the Rudram in his stride. His explanations are a model—precise, helpful and authoritative. Bhatta Bhaskara has written a commentary which is more diffuse and thereby fanciful in some portions, but it is also good and useful. Abhinava Sankara's commentary (published by the Vani Vilas Press of Srirangam) with its insight and wealth of quotations is a work of rare merit which it is a pleasure to read.

The last commentary to be mentioned is that of Vishnu Suri. The gentleman who has published it has written a Foreword in praise of it. Vishnu Suri's is a complete contrast to Sayana's, an exercise in utter futility, a dreadful example to what uses alleged learning can be put to when a commentator has no sanctity for the text, and chooses to ride high his own horse without reference to his authority. It is stated that Vishnu Suri was upset by Rudra being described as the prince of thieves, cheats etc. There is a story told with regard to the *Bhagavatam*. A commentator could not stomach Krishna being described as the son of Nanda, a cowherd. He split the words and gave forced meanings. That night when he was asleep Hanuman sat on his chest and pounded him saying: "Krishna took his Avatar since he wanted to be called as the son of Nandagopa and a shepherd. You do not understand the spirit and the real purpose of the *Bhagavatam*. Do not attempt to explain it. A great commentator Sridhara will be born who will write a fitting commentary." Similarly, when the Rudram calls Rudra as the prince of thieves, gamblers, etc., instead of trying to understand why it does so, if Vishnu Suri tries to better the Vedas, it merely argues his incompetence.

RIG VEDA RUDRA HYMN

आ ते पितॄन्महतां सुम्नमेतु
 मा नः सूर्यस्य संवृशो युयोथाः ।
 अग्नि नो वीरो अर्वति क्षमेत
 प्र जायेमहि वर प्रजाभिः ॥

महतां पितः Rudra thou father of the Maruts ते सुम्नं —
 thy favour and protection आ एतु — let it come to us from all
 sides. सूर्यस्य संवृशः from the sight of the sun नः us मा युयोथाः
 — do not separate अग्नि नः अर्वति in regard to our horses
 वीरः क्षमेत — let the warrior Rudra be forgiving and mer-
 ciful. वर — Lord Rudra प्रजाभिः — by offspring प्रजायेमहि
 — let us be fruitful or prolific.

Rudra, thou father of the Maruts! let thy favour and protection come to us from all sides; separate us not from the sight of the sun; let the warrior God be kind to us in regard to our horses; let us produce children and be full of progeny.

Note—(1) Originally Rudra was connected with the Maruts, the storm clouds.

(2) The prayer to Rudra not to cut off the sight of the sun may arise from the clouding of the skies. The better meaning seems to be: "Do not cut short our lives and thus deprive us of the sight of the sun." This is a usual vedic prayer.

(3) Horses in the Rik probably stand as Upalakshana for all kinds of cattle.

(2) त्वा दत्ताभि रुद्र शंतमेभिः
शतं हिमा अशीय भेषजेभिः ।
व्यस्मद्वेषो वितरं व्यंहो
व्यमीवाद्यातयस्वा विषूचीः ॥

रुद्र Lord Rudra त्वा दत्ताभिः by those given by thee शंतमेभिः medicines working cures शतं हिमाः a hundred winters अशीय let me live and enjoy अस्मद्वेषः enmity towards us वितरं far from us वि put away or drive away अंहः sin, anxiety and distress वि remove व्यमीवाः diseases विषूचीः in all directions वि चातयस्व drive away or remove.

Lord Rudra! By partaking of the efficacious and potent medicines given by thee, let us live and enjoy a hundred winters. Remove far from us the enmity which others may bear towards us. Drive away our sins, anxieties and distresses. Scatter our diseases in all directions.

Note—The prayer in this is for a long, healthy life, free from diseases and cares and from outside enmity.

(3) श्रेष्ठो जातस्य रुद्र श्रियासि
तवस्तमस्तववसां वज्रबाहो ।
पर्वि नः पारमंहसः स्वस्ति
विश्वे अभ्युपेयसो युयोधि ॥

रुद्र Lord Rudra! श्रिया By reason of thy glory जातस्य of all beings in creation श्रेष्ठो असि thou art excellent वज्रबाहो thou wielder of the thunderbolt तवसां among the strong तवस्तमः thou art the mightiest. पारं over the sea of our distresses

स्वस्ति safely नः पषि row us विश्वा all अभीतोः attacks रयसो
harms युयोधि protect.

Lord Rudra ! By reason of thy glory thou art the most excellent of all beings in creation. Thou wielder of the thunderbolt! Among the strong, thou art the strongest. Transport us safely over the sea of our sins and distresses. Guard us from the harms arising from all kinds of attacks upon us.

Note—(1) The strength and glory of Rudra are set forth herein.

(2) 'Vajrabaho' is the peculiar epithet of Indra. Its application to Rudra confirms the view that Rudra is connected with storms in which peals of thunder are heard.

(3) 'Swasthi' can be taken either as an adverb — 'Now,' or a verb meaning 'transport us safely', or as an independent Avyaya—let there be Swasthi or welfare for us

(4) मा त्वा रुद्र चुक्रुधामा नमोभिः
मा वृष्टुती वृषभ मा सहृती ।
उन्नो वीरान् अर्पय भेषजेभिः
मिषक्तमं त्वा मिषजां वृणामि ॥

रुद्र Lord Rudra ! त्वा thee नमोभिः by our obeisances
मा चुक्रुधामा let us not make angry वृष्टुती मा or by our mis-
taken praises सहृतीमा or by coupling them with other gods
वृषभ thou showerer of gifts नः unto us भेषजेभिः along with
thy remedies वीरान् अर्पय grant heroes मिषजां for amongst
physicians मिषक्तमं त्वा that thou art the greatest healer वृणामि
I hear.

Lord Rudra ! Let us not tease thee into anger by our wrong obeisances, or by our mistaken praises, or by wrongly coupling our praise of thee with that of other gods. Thou showerer of gifts! along with thy drugs, grant us heroes; for verily I hear that amongst physicians thou art the foremost.

Note—(1) Rudra can be offended in three ways: (a) in the matter of namaskara or obeisance, by failing to do

it, or not doing it Sashtanga as prescribed but indifferently; (b) in the matter of praise, by not praising Rudra, by not praising Him adequately, or without proper devotion; (c) by not dedicating the hymn and worship to Him alone as the supreme one, but treating Him on a par with lesser and inferior gods, and coupling His name with that of other gods.

- (2) Rudra is called here as Vrishaba which MacDonnel invariably translates as "The Bull". Comparison with a bull, elephant, lion, or tiger is for emphasising the excellence. Another meaning of the word is—one who showers gifts or blessings.
- (3) The third line means—by thy drugs, or along with thy drugs, make us fit to procreate heroes, manly youths. Or, the youths may be relations or servants. 'Bheshajam' has been interpreted also as the grace of God.
- (4) God is described in the Vedas as the greatest physician, since the great ones among men and gods can only remedy the ills of the body occasionally, but God destroys samsara, the source of all ills, for ever and establishes the self in its inherent immortal nature and bliss.
- (5) हवीममिहवते यो हविभिः
 अव स्तोमयीः रुद्रं दिषीय ।
 ऋदूवरः सुहृदो मा नो अस्यै
 बभ्रुः सुशिप्रो रोरघन्मनायै ॥

यो He हवीमभिः हविभिः हवते who is invoked by hymns and oblations रुद्रं that Rudra स्तोमयीः by stotras or praises अवदिषीय I approach or invoke ऋदूवरः He is tender and gracious सुहृदः easy to invoke बभ्रुः golden-red in colour सुशिप्रः with well-knit jaws अस्यै मनायै His anger मा नः रोरघन् let it not destroy us.

That Rudra who is invoked by hymns and oblations, I now approach and invoke with my songs of praise. He is tender and gracious, easy to be invoked. He is golden-red in colour, with firm, well-knit jaws. Let not His anger destroy us.

Note—(1) Babruhu — golden-red is the colour of the morning sun and the god of fire with both of whom Rudra is always identified.

(2) Sucipraha — MacDonnel renders it as fair-lipped, but it is not correct. It means either firm, well-knit jaws or having a visor or helmet.

(6) उन्मा ममन्द वृषभो मरुत्वान्
त्वक्षीयसा वयसा नाधमानम् ।
घृणीव छायामरपा अशीय
आ विवासेयं रुद्रस्य सुम्नम् ॥

अक्षीयसा वयसा With never-decreasing food-oblations नाधमानं
supplicating मा me वृषभः that showerer of gifts मरुत्वान् ac-
companied by the Maruts उन्ममन्द has gladdened घृणि like one
scorched by the sun छायां मरपाः अशीय who has attained unhurt
and secure the shade रुद्रस्य सुम्नं the favour and grace of Rudra
विवासेयं I desire to obtain.

Rudra, He who showereth gifts, accompanied by the Maruts, has even gladdened me, His suppliant, who approached Him with never-decreasing oblations of food. Like a dreary traveller scorched by the sun who resorteth unharmed to the security of a shade, I desire to obtain the grace and favour of Rudra.

(7) क्व स्य ते रुद्र मृडयाकुः
हृस्तो यो अस्ति भेषजो जलाशः ।
अपमर्ता रपसो देव्यस्य
अमी नु मा वृषभ अक्षमीयाः ॥

Lord Rudra! यः ते हृस्तः that hand of yours मृडयाकुः con-
fers happiness भेषजः अस्ति is medicinal जलाशः अस्ति cool and
healing क्वस्यः where is it? देव्यस्य रपसः the Adhidaivika ills
arising from the gods अपमर्ता thou removest वृषभ thou show-
er of blessings मा me अमी नु अक्षमीयाः when will you cast
your eye upon me?

Lord Rudra! That hand of thine which confers happiness is medicinal, cool, and healing, where is it? Thou removest the Adhidaivika ills arising from the gods. Thou showerer of blessings! When will you cast your gracious look towards me?

Note—(1) The touch of the hand of Rudra is medicinal, cooling and healing to the fitful fever of life, and confers happiness.

(2) The glance of Rudra removes the ills arising to man from the gods.

(3) MacDonnel has taken "Nu" to mean 'now'. It is better to take it as an interrogative, in keeping with the first question. Manicka Vachakar asks where the feet of God are; this Rig Veda seer seeks the gracious hand and glance of Rudra.

(8) प्र बभ्रवे वृषभाय शिवतीचे
महो महीं सुष्टुतिमीरयामि ।
नमस्त्या कल्मलीकिनं नमोभिः
गुणीमसि त्वेषं रुद्रस्य नाम ॥

प्र in regard to बभ्रवे Rudra who is golden-red शिवतीचे white महः brilliant महीं सुष्टुति a glorious panegyric ईरयामि I raise. नमोभिः By obeisances कल्मलीकिनं the bright and glorious god नमस्त्य after bowing unto त्वेषं beautiful and lustrous रुद्रस्यनाम the name of Rudra गुणीमसि we will utter.

I raise a glorious panegyric in regard to Rudra who is golden-red, white, and radiant. After paying obeisances to the bright and glorious God, we will take the lovely and lustrous name of Rudra on our lips.

Note—(1) As the votary approaches Rudra, He first appears golden-red as He rises on the vision, then white, then a mass of splendour and glory. Or it can be taken that Rudra has all these three colours.

(2) Rudrasyanama — either the single word 'Rudra' or His thousand names.

- (3) Rudra is the radiant light of the self which is Jna-
nam — intelligence. So everything in regard to
Him is and should be radiant.

- (9) स्थिरेभिरङ्गैः पुरुरूप उग्रो
बभ्रुः शुक्लेभिः पिपिशो हिरण्यैः ।
ईशनादस्य भुवनस्य भूरेः
न वा उ योषवद्रावसुर्यम् ॥

स्थिरेभिरङ्गैः (युक्तः) Endowed with strong limbs पुरुरूपः
taking many forms उग्रः terrible बभ्रुः golden-red in colour
शुक्लेभिः हिरण्यैः with gleaming golden ornaments पिपिशो has
adorned Himself अस्य भूरेः भुवनस्य of this big universe असुर्यं
divine ईशनात् governance न वा योषत् Let it not be separated.

Rudra is endowed with firm and sturdy limbs; He taketh nu-
merous forms; He is fierce and terrible, He is golden-red in colour,
and adorneth Himself with gleaming golden ornaments. Let the
divine governance of this big universe never pass away from him.

Note—(1) The idea of Rudra adorning Himself is repeated in
the opening Namakam portion of the Yajur Veda.

- (2) The doubt as to the passing away of the provi-
dential rule of Rudra can never arise. What the
votary expresses is that he finds the strong dharmic
rule of Rudra is so just and good that he expresses
a Mangala Sasanam, he blesses it and wishes it to
continue for ever and ever.

- (10) अहंन् बिभर्षि सायकानि धन्व
अहंन् निष्कं यजत विश्वरूपम् ।
अहंन्निदं वयसे विश्वमश्वम्
न वा ओजीयो रुद्र त्वदस्ति ॥

अहंन् Worthy and adorable धन्व सायकानि बिभर्षि Thou
wieldest thy bow and arrows अहंन् worthy and adorable विश्वरूपं
many-coloured. यजतं निष्कं thou wearest the divine neck-
lace belonging to Thee अहंन् worthy and adorable इदं अश्वं वयसे
Thou protectest this universe रुद्र Lord Rudra! त्वत् ओजीयः
stronger and more glorious than Thee न अस्ति none exists.

Worthy and adorable Thou wieldest thy bow and arrows; worthy and adorable thou wearest thy many-coloured chain peculiar to thee; worthy and adorable thou protectest this universe; there is none stronger and more glorious than thee.

Note—(1) Arhan — can also be taken as a vocative.

(2) The idea is that it is but fit and worthy that He should wield the mighty Pinaka bow which none but He could bend, wear the divine necklace which is His peculiar adornment, and exercise sovereignty over this wide universe.

(3) The word 'ojas' has got nuances of vigour, fierce energy, and the spiritual splendour due to Brahma-charya and penance.

(11) स्तुहि श्रुतं गतंसवं युवानं
मृगं न भीममुपहृन्मुग्रम् ।
मृडा जरित्रे रुद्र स्तवानो
ऽन्यं ते अस्मन्नियन्तु सेनाः ॥

स्तुहि praise श्रुतं the famous Rudra गतंसवं who dwelleth in the cave of the heart युवानं the youthful one उपहृन्मुग्रं fierce in its attack मृगं न भीमं terrible like a lion रुद्र Lord Rudra ! स्तवान praised by us जरित्रे in this my body मृडय confer happiness ते सेनाः your followers अस्मत् अन्ये another than me निवपन्तु Let them destroy.

Praise ye the famous one, who dwelleth in the cave of the heart, the youthful one, terrible like the attacking lion. Lord Rudra! praised by me, confer happiness on this body of mine. Let thy followers avoid me and destroy another than me.

Note—This has been taken over in the Yajur Veda Rudram as 10-8 where it will be dealt with in detail.

(12) कुमारश्चित्पितरं वन्दमानं
प्रति नानाम रुद्रोपयान्तम् ।
मूरेर्वातारं सत्यति गृणीषे
स्तुतस्त्वं भेषजा रास्यस्मे ॥

इदं Lord Rudra ! उपयान्तं पितरं चित् perceiving his father
 प्रति coming towards him वन्दमानं approvingly नानाम bows भूरेः
 दातारं the giver of large gifts सत्यं the true Lord गृणीषे I
 praise स्तुतः thus praised त्वं thou अस्मे unto us भेषजा remedies
 दासि givest.

Lord Rudra ! A son perceives his father gladly approaching
 him and he boweth. So do I. Thou art the giver of large gifts,
 the true Lord. I praise thee. Thus praised, thou givest remedies.

Note—Vandamanam—is rather confusing, since a father will
 not bow to his son. It means here either “fit to be
 bowed”, or ‘coming gladly’.

- (13) या वो भेषजाः मरुतः शुचीनि
 या शंतमा वृषभो या मयोभु ।
 यानि मनुष्यणीता पिता नः
 ता शं च योश्च रुद्रस्य वरिम् ॥

मरुतः Oh wind-gods ! वः your याः भेषजाः those remedies
 शुचीनि which are pure याःशंतमाः which are highly beneficent
 याः मयोभुः which give pleasure and delight नःपिता मनुः our
 father and progenitor Manu यानि मनुष्यणीतः prayed for ताः those
 रुद्रस्य शं च योश्च that happiness in this world and in after-life
 which Rudra can confer वरिम् I wish and long for.

Oh wind-gods! Those remedies which are pure and holy,
 highly beneficent, which give pleasure and delight, which our
 original father Manu prayed for, these and the happiness in this
 world and in other worlds which Rudra can confer, I wish and
 pray for.

Note—(1) The Maruts as the attendants of Rudra are credited
 in this Rik with possessing the same medicinal
 powers as their Master Rudra.

- (2) Manu the Prajapati was brought into being by
 Brahma, the creator, to create mankind. He fashion-
 ed them in his own likeness, and he is thus the
 father of all men. He performed many sacrifices
 and penances and prayed discriminatingly, not for

material and worldly gifts, but for such spiritual ones that would advance the spiritual welfare of his soul. In numerous places in the Vedas, the votary asks those desired by Manu, (vide Yajur Veda Rudram 10-4).

- (14) परि णो हेतो रुद्रस्य वृज्याः
परित्वेषस्य दुर्मतिर्मही गात् ।
अव स्थिरा मघवद्भ्यःस्तनुज्व
मीद्वस्तोकाय तनयाय मृड ॥

रुद्रस्यहेतोः Let the arrows of Rudra नः us परिवृज्याः pass by;
त्वेषस्य मही दुर्मतिः let the great ill-will of the glorious one (नः)
परिगात् pass us by मघवद्भ्यः towards our riches स्थिरा your taut
bow अवतनुज्व loosen or slacken मीद्वः bountiful Lord तोकाय
तनयाय toward our children and sons मृड be gracious.

Let the shafts of Rudra pass us by; loosen your taut bow in regard to our riches; bountiful Lord, be gracious unto our children and descendants.

Note —Maghavadbhyaha — Macdonnel translates it as “our liberal patrons”, which is uncalled for here. Rudra’s angry shafts strike at the riches of man — his house, possessions, cattle etc. That is the root-meaning of the word in the Vedas.

- (15) एवा बभ्रो वृषभ चेकितान
यथा देव न हणीषे न हंसि ।
हवनश्रुतो रुद्रेह बोधि
बृहद्वदेम विदधे सुवीराः ॥

बभ्रो Oh golden-red one ! वृषभ showerer of gifts चेकितान
all-knowing one देव effulgent one यथा एव in which manner as रुद्र
Lord Rudra न हणीषे thou dost not get angry न हंसि and destroy
us (तथा) इहहवनश्रुत् in such manner listening to our invoca-
tion here बोधि heed and respond to it सुवीराः along with our
sons and servants विदधे in the sacrifice बृहद्वदेम we shall lift up
our voices in praise.

Oh golden-red one! showerer of gifts! all-knowing one! effulgent one! listen to our invocation here in that manner by which thou dost not get angry and destroy us. Do thou not merely listen, but take further heed and respond to it. We along with our sons and servants shall in sacrifices lift up our voices in praise of Thee.

- Note*—(1) *Ihabodhi* — Is a peculiar Vedic expression, -compare वरुणेह बोधि in the Sandhya Vandana — which means not only listen to, but mark, digest, and respond to.
- (2) *Brihad Vadema* — We shall panegyris, or we shall praise Him, the great God.
- (3) *Suveerah* — can mean 'we who are heroic young men,' but it is usually applied to one's sons and servants.

Rig Veda Rudram ends.

YAJUR VEDA SRI RUDRAM

Anuvaka—I

1st Rik

नमस्ते रुद्र मन्यव उतो त इषवे नमः ।

नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः ॥

रुद्र Oh Lord Rudra ते मन्यवे unto your anger नमः (अस्तु)
let there be my salutations उत also ते इषवे unto your arrows
नमः salutations ते धन्वने नमः salutations unto your bow
उत ते बाहुभ्यां नमः salutations unto your two hands.

Lord Rudra! My salutations unto thy anger; also unto thy arrows; my salutations unto thy bow; also unto thy two hands.

Note:—(1) The metre of this Rik is Anushtup.

- (2) What is the bow of Rudra? Three unequalled bows were fashioned by Visvakarma, the divine architect — Sarnga the bow of Vishnu, Gandiva the bow of Agni which Arjuna used for some time, and Pinaka the bow of Rudra. At the time of the destruction of Tripura, the Vedas describe that "The gods fashioned Rudra's shaft; its face Agni the fire-god; Soma or moon was the dart-head; Vishnu was the keen edge." Another description runs thus: "The shaft-face was Agni; Soma was the dart-head; Vishnu the keen edge; Varuna the directing feathers." The puranas describe that Meru the mount of gold became the bow. The

Mahabharatha states: "Mahesvara converted the Omkara as His bow, Savitri as the bowstring, the four Vedas as the steeds, and all the gods as the chariot."

- (3) The first five mantras are addressed to Rudra in person. The votary beholds Rudra getting angry with him for the transgression of the dharmic laws which He has promulgated through the Vedas and the sastras, and which all men must obey unquestioningly in order to gain God's favour. There is a bit of dramatic touch in this. The manifestations of God's just anger stand personified before him; the votary beholds them and hence in order to mollify Him, his first salutation is to Manyu the anger of Rudra. The shaft of Rudra ever apt to anticipate His slightest wish appears and the votary bows to it next, and then to the mighty Pinaka bow which moves into sight, and the two arms of the God stretched out to grasp the bow and the arrow.
- (4) Vishnu Suri, the commentator, who has explained the Rudram esoterically, explains this Rik as follows: "Lord Rudra! Salutations unto thy anger which is Maya Sakti. Manyu is the sense of weakness and helplessness felt by man. Salutations unto thy shaft, the Jiva, who is thy manifestation and inseparable from Thee." A *smṛiti* states: "The Pranava Om is His bow, the shaft is the Jiva, the two hands of Rudra are the Vikshepa and Avarana saktis, which cause things to look other than what they are, and cast a veil over things, since the Jiva is subject to them."

2nd Rik

या त इषुः शिवत्मा शिवं बभूव ते धनुः ।

शिवा शरव्या या तव तया नो मृडय ॥

ते या इषुः That arrow of Thine शिवत्मा बभूव which changed into an auspicious one ते धनुः Thy bow शिवंबभूव which

turned auspicious; तव या शरव्या that arrow-quiver of thine शिवा बभूव which became auspicious तया by such arrow, bow, and quiver which got transformed रुद्र Lord Rudra नः मृडय render us happy.

Lord Rudra! By favour of Thy arrow, bow, and quiver which have shed their anger and turned auspicious, render us happy.

Note—(1) The metre is Anushtup.

- (2) By the opening Rik the anger of Rudra and His weapons which destroy men is sought to be appeased; in this the votary prays for his happiness.
- (3) The saktis or destructive powers and forces of Rudra which have assumed the forms of His weapons, by reason of the repentance of the Jiva (man), his utter surrender to God, his humble prayer for forgiveness, and his propitiation of them, not only do they not strike him and consume him utterly, as he deserves, but they turn into positive agencies of auspice who intercede with God and change Him from Rudra the destroyer into Siva the beneficent. The first sight of Lord Rudra in anger and of his hissing weapons is terrific.

महद्भयं वज्रमुद्यतं

“Fearful like an uplifted thunderbolt,” but when the repentant sinner sincerely prays for forgiveness, the weapons become powerless to strike. They feel that they would offend God if they hurt His devotee. So they become pacific and climb His hands and back, adorning them. Not content with this, they realise that their master’s heart has inclined towards His devotee, and astute to anticipate and further His wishes, they turn into benignant instruments of grace. Compare the Tamil proverb: “It is the hand that striketh which is also the first to clasp.”

3rd Rik

या ते रुद्र शिवा तनूरघोराऽपापकाशिनी ।

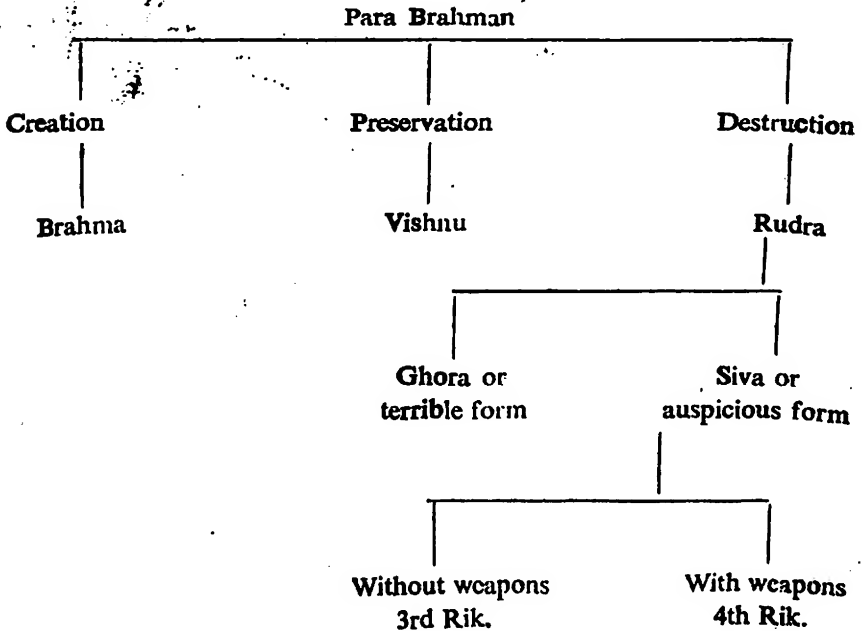
तया नस्तनुवा शंतमया गिरिशंताभिचाकशीहि ॥ (३)

गिरिशंत Thou who dwellest in mount Kailas and confer happiness **रुद्र** Lord Rudra **या ते तनूः अघोरा** that form of thine which is not terrible or strikes fear **अपापकाशिनी** which will not harm us **तया शंतमया तनुवा** by that highly auspicious form **नः अभिचाकशीहि** behold and illumine us.

Thou who dwellest on mount Kailas and confer happiness, Lord Rudra! By that form of thine which is not terrible, which will not injure us, and which is highly auspicious, behold and illumine us.

Note:—(1) The second Rik prayed for worldly happiness; this third prays for the spiritual knowledge which leads to Moksha or beatitude.

(2) The following table will give an idea of the approach in the rik.



The Brahmana on this states: रुद्रो वा एष यदग्निः तस्य एते तनुवौ, घोरा अन्या शिवा अन्या ।

Meaning:—"Rudra is verily this fire. He has got two forms; one of them is fierce and terrible, and the other gentle and auspicious". The former hurts and injures, the latter is Anugrahika, Siva or auspicious. That form not bearing weapon is set forth in Rik 3, and that with weapon in Rik 4.

Note:—(3) The prayer is to the Siva form which is not Ghora or terrible, because it is अपायकाशिनो (a) it proclaims its beneficent nature by not bearing weapons; (b) that form which does not cause suffering and misery. (c) Another meaning is—that form which extinguishes sorrows, the results of man's sins, by mere remembrance or contemplation of it. Abhinava Sankara says that it is that form which by conferring Atma Tatva Jnanam—knowledge of the self, destroys all sins.

Note:—(4) Abhichakacihi — (a) Flash again and again on our sight, or appear before us whenever we think on you (b) with this gladsome form of thine, behold us with thy eye of grace. (c) Look well on us, irradiate, and illumine us. It has got in this sense the same meaning as the Gayatri—make us realise Brahman.

Note:—(5) Girisantha — (a) He who dwells on mount Kailas and takes His pleasure. (b) He who dwells on mount Kailas and gladdens all creatures thereby. (c) He who dwells in the clouds and gladdens all creatures by a downpour of rain. (d) He who dwelling in the Vedas or the Pranava Omkara confers the four Purusharthas. (e) He who has declared through the Jabala Upanishad that He will confer Moksha on those who repeat the names of Rudra contained in the Rudram without any other Sadhanas.

4th Rik

यामिषं गिरिशांत हस्ते बिभर्ष्यस्तवे ।

शिवां गिरित्र तां कुरु मा हिगूंसीः पुरुषं जगत् ॥

गिरिशांत Lord who dwellest on mount Kailas and confer gladness on all **गिरित्र** thou who fulfillest thy vow of protecting all thy devotees who serve thee and take refuge in thee **यां ह्मं** that shaft **अस्तवे** for aiming and letting go **बिभर्षि** you hold in your hand **तां** that **शिवां कुरु** turn it peaceful and auspicious **पुरुषं** men **जगत्** other beings and the world **मा हिगूंसीः** injure not.

Lord who dwellest on mount Kailas and confer gladness unto all! Thou who fulfillest thy vow of protecting all who serve thee and take refuge in thee! That arrow of thine which thou holdest for letting fly, (withhold it) and make it tranquil and auspicious.

- Note:—*(1) In riks 2 and 3 the votary prayed for his Ishta Siddhi—the fulfilment of his desires; in this he prays for the prevention of anishta—of injury.
- (2) 'Girisantha' occurs in rik 3 and has been explained. The further word 'Girithra' contains reference to the same Giri or mount Kailas, the favourite abode of Rudra. It has got the following meanings: (a) He who protects mount Kailas. (b) He who honours Kailas by dwelling in it. (c) He who protects the clouds by causing them to rain. (d) He who protected the mountain-like chariot, which shape the gods took in the fight between Rudra and the Tripura Asuras. Rudra got on the chariot and drove for battle in it. (e) 'Giri' has also got the meaning of speech; so He who grants the speech or prayers of His devotees and protects them. (f) Abhinava Sankara gives the following meaning: The Vedas and the Puranas describe the story of Nabhaga who was one of the sons of Manu. He was in the Gurukulam studying under his teacher when his father divided his properties and handed

them to his other sons without providing for Nabhaga. When the latter came and claimed his share Manu said: "I omitted to provide for you. I have just completed a sacrifice. Some cows and other things remain in the sacrificial ground. Go and take them all". When Nabhaga came and was taking possession, a dark form came and opposed him saying "These belong to me and not to you. Go and ask your father about it". The son went and asked his father who immediately recollected and said "Whatever remains after a sacrifice belongs to Rudra. It is He who opposed you". Thereupon Nabhaga returned and gave up his claim. Rudra said "You committed a wrong in coming and claiming what belonged to me. But if you now pray to me I shall forgive thee and protect thee". Nabhaga did so with a contrite heart, and Rudra was pleased and not only gave him whatever was left in the sacrifice, but made him very rich. Hence the vow of Rudra is that he will protect even sinners if they turn to him and take refuge in him.

Note:—(3) Asthave — Is an infinitive meaning "for the purpose of shooting". Against whom? The votary says "Point it not at me but against the wicked and persons who hate you".

Note:—(4) Purusham Jagat — Sayana explains it as "My men and my other movables like cows etc., other than men." (b) B. Bhaskara explains it as "Your servant who is of good conduct, for Thy devotee alone deserves to be called a Purusha. Jagat means other movables like cows, buffaloes etc., and other things like trees, creepers etc., The shaft is rendered Sivam — auspicious when it is turned aside from the votary's near and dear person and his possessions. Like Apollo in Greek mythology whoever speeds his arrows which plague men, the image which any thoughtful person conjures of

Lord Rudra is this — of one bearing a shaft with which to smite poor erring mortals. Man can but pray “Aim not thy shafts at me who have taken refuge under Thee, for Thou art a Sarana Gatha Vathsala — tender unto those who seek thy protection. There are very many things for thy aim — the ungodly, those who hate thee, those who transgress thy eternal commands of Dharma. Pass me by and those whom I call mine and my possessions, my herds and stocks”. This is the restricted sense given by the commentators. (c) I would suggest that the words are capable of a literal and wider meaning. “Aim not thy terrible shafts at poor mortals, the mute animals, and lifeless matter. They cannot withstand thy fierce anger. Poor miserable crushed things that they are, such are not even fit objects on which to pour thy vials of wrath. Draw in and control thy anger. On the other hand, the world thy handiwork is a fit object on which to lavish thy divine grace and blessing”. Thus rendered, there is a note of pathos, the Vergilian cry of ‘the sense of tears in mortal things.’

5th Rik

शिवेन वचसा त्वा गिरिशाच्छा वदामसि ।

यथा नः सर्वमिज्जगदयक्ष्मणं सुमना असत् ॥

गिरिश Lord of Mount Kailas of the Vedas त्वा you
शिवेन वचसा through auspicious words अच्छ to attain thee
वदामसि we pray यथा नः in that manner unto us सर्वं इत् जगत्
all this entire world अयक्ष्मणं free from ills सुमनाः free from
discord and united in benignity and harmony असत् (तथाकुद)
so render.

Lord of Mount Kailas (or of the Vedas)! We pray to attain thee by auspicious words. So render that in all days this entire world will be free from all ills, and discord, and lives in amity and concord.

- Note:—*(1) The removal of the undesirable and attainment of the desired were sought for in rik 2 and 3 by means of the namaskara — prostration in rik 1; the same ends are sought by means of the sthuthi — praise in this rik: sweet and holy speech fit for praise of the Most High, a world free from miseries and in peace and harmony are besought in this.
- (2) Girisa — (a) He who stands on, or dwells in, or lies in mount Kailas. (b) The Lord of mount Kailas or of the clouds; the Lord of speech worldly and Vedic; the Lord of the Pranava Omkara (Bhaskara). (c) There is a story in the Vedas: Once upon a time Indra thought “I shall study the words in the Vedas first and then proceed to master the meaning”. In order to show him the futility of the undertaking, God showed him three mountains and said “These are the three Vedas. However long your life you can never expect to master the words in them”. Indra then and there desisted from his impossible effort. Hence, God who abides in the three mountains of the Vedas.
- (3) Sivena Vachasa -- By auspicious words. As the *Bhagavatam* declares, those words alone are Sivam or auspicious, which praise Siva the most auspicious. This Siva Vachas — holy and auspicious speech is a gift which God bestows on His elect like the Rishis of the Vedas, and His devotees like Manicka Vachagar, the Alvars, and the Nayanamars. “Render my praise so sweet and appealing that it will move thee, make you turn towards me and cast thy glance of grace on me”, prays Manicka Vachagar. Bhaskara says: “By Asiva words Rudra will get angry”. He quotes the Rig Veda Rudram which states “Lord Rudra! Let us not tease thee into anger by our wrong obeisances, or by our mistaken praises or by coupling them with that of others”. So a praise of

Rudra should be adequate, discriminating and not coupled with that of others, but directed to Him alone. Sankara says: "Just as even the street and drain waters in and around the Ganges become pure and holy by falling into that great purificatory river, my words however poor turn auspicious when directed towards you Lord Siva".

- (4) **Accha** — (a) **Sayana** — to reach or attain thee. This is the meaning given in the Vedic Nirukthi. (b) **Bhaskara** — it is an indeclinable meaning 'prominently, chiefly, or face to face'! Sankara — the word is a vocative meaning "Thou pure and holy one". He connects it with the comparison of the dirty water falling into the Ganges given above.
- (5) **Yathanaha** — Different constructions are given to the second line by the commentators. (a) **Sayana**: In which manner our men (dependents and relations), cattle and movables would be free from ills and well-disposed and amicable, **thathakuru** — (understood), so ordain. (b) **Bhaskara** — We praise thee for the purpose of, or in order that all the moving things having relation to us, — sons etc., cattle and also immovables, may be free from ills and be amicable. We praise thee in order that all these may befall us in this manner. Or, we praise thee in such manner, that thus praised, things may befall us in this manner. (c) **A. Sankara** — We praise thee in auspicious words. What is the nature of the praise? It should be of such a nature that all members like sons, cattle etc., may be healthy and happy; we shall praise Thee in such manner. (d) **My meaning** — There is no need to restrict the meaning to one's narrow circle of relations and movables. It admits of the literal and wider meaning like that given to the Gayatri and numerous other great manthras: "Let our whole world be free from the ills and miseries, and let all

men and other creatures be well-disposed and loving unto me, and with one another”.

6th Rik

अध्यवोचदधिवक्ता प्रथमो दैन्यो मिषक् ।

अर्हीश्च सर्वाञ्जन्मयन्तसर्वाश्च यातुद्यान्यः ॥

सर्वान् अर्हीश्च All visible creatures that afflict men like scorpions, snakes, tigers etc. सर्वान् यातुद्यान्यः and all invisible creatures that afflict men like the Rakshasas, spirits, demons etc. जन्मयन् destroying अधिवक्ता He who talks with partiality in favour of His devotees प्रथमः that foremost one दैन्यः among the gods मिषक् the physician अध्यवोचत् let him speak in my favour.

Let Him intercede on behalf of me and speak in my favour, even Rudra that foremost one, held high in honour by the gods, the physician. Let him annihilate the seen enemies of mine like scorpions, snakes, tigers etc., and the unseen enemies like the Rakshasas, spirits, and demons.

Note:—(1) Riks 1 to 5 address Rudra in direct person, riks 6 to 9 address Him in the indirect. They exude the exuberance and confidence of the votary, who feels that he has caught hold of and taken refuge under the greatest among the gods.

(2) A. Sankara says “Let Rudra destroy my enemies first, for He is capable of destroying all of them by a mere glance or whiff; He has no need to intercede with others for this trifle”.

(3) This rik is considered as potent in destroying physical ills like fevers etc., and possession by evil spirits etc. Bodhayana states “The rik Adhyavochath (Rik. 6) is a mantra and it is known as the Kavacham or armour of protection”.

(4) Ahi — are animals or creatures which are seen to come and harm men like scorpion, snakes, and other wild animals. Yathudhanas are unseen beings who resort to maya, can hide and assume vari-

ous bad shapes. These two words stand Upalakshanam for all the three kinds of ills to which men are liable. The first step towards God's grace is the removal of the physical, mental, and spiritual afflictions of man.

- (5) Adhyavochath — (a) Let Rudra praise and exalt me as worthy. (b) Let Him talk regarding me or on my behalf. (c) Let him talk with the freedom and sense of proprietorship of an over-lord over his servant, and a God towards his devotee.
- (6) Adhivaktha — (a) A doubt may arise in this manner: All the gods, the sun, moon, wind etc., stand witnesses to the daily sins committed by man. Yama and others are the judges who try man and mete him punishment. How can a man hope to escape punishment merely by praising Rudra? The answer is that man can afford to ignore all other lesser gods, if he has got such a powerful and supreme intercessor like Rudra. Meanings of Adhivaktha are (a) one who is in the habit of and readily speaks on behalf of His devotees. (b) A person in low status, without authority, and powers of persuasion will be held in contempt and laughed at, if he intervenes on behalf of his proteges. Not so Rudra. (c) Apte has given the meaning of "persuasive". Rama praises the sweet and persuasive powers of speech of Hanuman who is an Amsa of Rudra. Naturally those of his great original Rudra must be unequalled.
- (7) Now what are the qualifications of Rudra? They are three — Prathamam, Daivyo, Bhishak., (a) Prathamam — the sruthis declare यो देवतां प्रथमः पुरस्ताद्विश्वधिको रुद्रो महर्षिः He who is the first among the gods, their leader, greater than all, even Rudra the maharshi of boundless intelligence.

तमीश्वराणां प्रथमं महेश्वरं तं देवतानां प्रथमं च देवतम् ।

Meaning: Rudra who is the overlord among the lords, and the foremost God among the gods. (b) Daivyaha — He who protects the gods, He who is fit to be honoured by the gods and is revered accordingly. He who is the self of the gods, their Antharyami according to the Antharyami Brahmanam of the Brihadaranyaka Upanishad. He who illumines the gods and confers their several powers by which they function as His agents and vibhuthis. Pratham Daivyaha can be taken together also, when it would mean "The first and foremost among the gods". (c) Bishak — (a) Sayana — that physician who by merely being remembered cures all ills. Bhaskara, — the ills of men are physical like fever etc.; mental like sorrows and samsara. God is the healer of all these. For the Rig Veda Rudram states "We hear that thou art the greatest healer among all the physicians". Or, He who removes fear, or is sought after when fear arises in the mind. A. Sankara — He who though He may seem to cause suffering and misery to men, does so like a surgeon operating upon men, only to heal them and make them spiritually whole and healthy. The Vishnu Sahasranama has two words regarding God. — Bheshajam Bhishak. Human physicians have very limited powers of healing. Let us grant that physicians among the gods heal all physical ills. Macbeth asks his doctor "Canst thou remedy to a mind diseased?". It is doubtful if the Asyini Devathas, the twin godly-physicians who made the very old Bhargava Chyavana young, can cure mental ills. Even granting that they can, none but God can rid man of samsara. In the case of all other physicians, the healer is different from the drug, but in the case of God, He is healer and the drug rolled into one.

- (8) The Siva Purana contains numerous instances where Rudra or His followers snatched victims

from Yama and his Bhatas. The great Markandeya Purana is the outstanding example of the clash between Rudra and Yama and the victory won by Rudra, one of whose names is Mrityunjaya — He who has conquered death.

7th Rik

असौ यस्तान्नो अरुण उत बभ्रुः सुमङ्गलः ।

ये चे मागूं रुद्रा अभितो दिक्षु ।

श्रिता सहस्रशो ऽवेषागूं हेड ईमहे ॥

यः He who has been described before, that Rudra असौ is verily this sun तान्नः who is copper-coloured when rising अरुणः Then rosy बभ्रुः then golden-yellow सुमङ्गलः highly auspicious and beneficent ये च रुद्राः those other Rudras इमां अभितः round this earth दिक्षु in all directions श्रिताः सहस्रशः are quartered in thousands एषां हेडः their keenness (anger) अवेमहे we remove.

This Sun who is copper-red when he rises, then slightly rosy — red, then golden-yellow, this highly auspicious and beneficent one is verily Rudra. These other Rudras in their thousands who are quartered round about in all directions of this earth, I ward off their keenness (anger) by my praise.

Note:— (i) Only a handful can know the Avyaktha or impersonal God. A slightly larger number can contemplate Rudra as He dwells on Mount Kailasa. What is the majority of mankind to do? Has he not got any easy and tangible shape which can be seen by all and worshipped? Yes, since Rudra loves all beings and is a Sulabha — easy to be attained and worshipped. He stands in the form of the Sun which is the Sara or pith and juice of the Universe as the Chandogya declares. The noon-day Sandhya Vandana mantra states: सूर्य आत्मा जगतः तस्थुषश्च 'the Sun is the self of the world, movable and immovable'. Goethe said that, if it was necessary to acknowledge any-

thing as the representative of God and venerate it, that was the sun. The sun is the most universally acclaimed and worshipped power of nature. When Akbar wanted to found a universal religion, all the warring sects of his time voted in favour of the sun, and that Moghul emperor inaugurated his short-lived sun-worship. It can confidently be asserted that if Akbar's attempt were to be repeated again, history would repeat itself, and the unanimous vote would go in favour of the sun. Some of the most glowing Vedic hymns and Greek odes are about the sun. Milton makes Satan address the sun in the fourth Book of his "Paradise Lost", and Tennyson has written a fine poem "Akbar's Dream" about it.

- (ii) The Satapatha Brahmana says: असौ यस्तांश्चो इत्यनेन आदित्यमुपनिष्यते । Meaning: The votary should praise and worship the sun by means of the rik असौ यस्तांश्चो (Sri Rudram rik. 7).

The sun is one of the eight forms of Rudra by which He destroys the world at the time of Pralaya or destruction. By असौ the sun is indicated by the finger as a near, intimate, tangible, and well-known object of men's everyday life.

- (iii) Nature-ecstasy breathes in this and the next verse. With what keen, loving but reverential gaze the Vedic Rishis beheld the rising of the sun, will be apparent from the riks. 7 & 8, and the successive stirrings of life and the cries of birds & cattles in the Chandogya Upanishad.
- (iv) Numerous Upasanas are inculcated in the Upanishads, by which man can transcend his limited personality and consciousness, and reach to a wider one. Of these, the Surya Upasana and the Virata and Purusha Upasana come foremost,

easily, naturally, and automatically. The Suryo-
pasana has been consecrated and enshrined in the
Gayatri Prayer on which the Sandhya Vandanam,
the daily prayer of the Hindus has been built up.
The Sandhya votary is asked to contemplate his
Ishta-devata as residing in the Sun and worship
Him or Her accordingly. A sloka in the Pan-
chakshara Japam runs:

सूर्यमण्डलमध्यस्थं सांबं संसारभेषजम् ।

नीलघ्रीवं विरूपाक्षं नमामि शिवमव्ययम् ॥

Meaning: I bow unto that changeless Lord
Siva, who is with Ambal Parvathi, in the midst
of the sun's disc, who hath a blue throat and
three eyes.

A sloka in the Sandhya Vandanam runs as
follows:

ध्येयः सदा सवितुमण्डलमध्यवर्ति ।

नारायणः सरसिजासन संनिविष्टः ॥

Meaning: Lord Narayana should always be
contemplated upon as existing in the midst of the
Sun seated on a lotus.

Of the several peetas or seats of God, the
sun is held to be the favourite one, next to the
heart only.

- (v) Sumangalaha — Sayana says “Rudra who having
these varied colours, who by dispelling the dark-
ness and in other ways is supremely beneficent. A
Sanskrit verse says ब्रह्म तन्मङ्गलं परम् ‘Brahman
is the most auspicious one in the world’. Since
it is His representative, the Sun is the next most
auspicious thing. A. Sankara says: we are all
children of the sun and he conjures up the fright-
ful vision of the world without the sun असूर्याः
नाम ते लोकाः अन्धेनतमसावृताः the sun-less worlds
enveloped in blinding darkness (Isa Upanishad).

Probably there may be no world for us human beings to discuss the possibilities.

- (vi) Imam — this earth is pointed out.
- (vii) Yea Rudra shrithah Sahasrasaha — the Vedic seer sees thousands of Rudras crowding the quarters of the globe. Sayana says that since Rudra is the sun, the Rudras are the rays of the sun. Bhaskara says that they are the minions of Rudra, who have the same form, who note and supervise the actions of men, and mete out the unerring rewards and the punishments of God.
- (viii) Hedaha — has two meanings: neglect or indifference of Rudra when men do not perform the duties enjoined on them by the Sastras, and anger at their commission of acts prohibited.
- (ix) Avenahe — We strive to remove their anger; let them be gracious unto us.

8th Rik

असौ योजवसर्पति नीलग्रीवो विलोहितः ।

उतेनं गोषा अदृशन् अदृशन् उदहार्यः ।

उतेनं विश्वान्भूतानि सदृष्टो मृडयति नः ॥

यः नीलग्रीवः that Rudra who obtained the name of Neelagreeva — the blue-throated one असौ who is in the form of the sun विलोहितः assumes a red colour अवसर्पति and rises and sets उत गोषाः एनं अदृशन् Him the cowherds behold well उदहार्यः अदृशन् the women carrying water behold विश्वान्भूतानि उत अदृशन् all creatures behold सदृष्टः thus beheld नः मृडयति let Him gladden us.

The black-throated Rudra who hath assumed the form of the sun gloweth red when rising. Him the very cowherds behold, and the women carrying water; nay, all the creatures. He who is thus beheld by the commonalty, let Him waft happiness unto us.

Note: —(i) In rik 7. the extreme saulabya — accessibility of Rudra taking the form of the sun was stated.

It is reiterated in this, and it finds its logical consummation in this prayer for happiness.

Note:— (ii) Neelagreeva — Rudra earned this sobriquet on the occasion of the Samudra-Mathana — the churning of the milky sea. The gods standing on one side and the Asuras or demons on the other, churned the sea for the sake of Amrita or nectar. Numerous things came out, but first the dreadful Kalakoota Visham — poison which threatened to wipe off both the tugging parties and all life on earth. None was able to save them except Rudra who quaffed it. Parvathi halted its course at her husband's throat, where it remained as a blue and beautiful ring, constantly reminding the world of His great mercy. A Tamil saint was so enamoured of this gracious act, that his life turned upon it, and he came to be known as 'Thiru Neelakanta Nayanar'.

Note:— (iii) The Vedic seer seems to have an eye for colours and Sri Rudram is replete with them. Rudra whose mercy changed His neck into blue, now assumes a more attractive dazzling colour so that all eyes on earth may be turned upon Him. There is a touch of nature — myth in the description — a streak of the blue sky setting off the red sun's rise, or the orb rising on the sea. The Tamil Sangam poet Nakkirar compares the appearance of Lord Muruga on His blue peacock to the emergence of the universally praised sun from out of the sea.

Note:— (iv) Avasarpathi — Sayana explains that Rudra the sun assumes this deep red colour and proceeds to rise and set. Bhaskara wants to confine rik 7 to the rising and rik 8 to the setting sun.

Note:— (v) Gopas and Udaharyas — (a) Sayana explains as cowherds bereft of the Samskara or spiritual

learning and purification. Rudra takes the form of the sun so that He may be seen by all. Rudra's form in the Kailasa can be contemplated upon and seen only by persons conversant with the Veda Sastras. This Rudra beheld thus in the sun, let him confer happiness on us. (b) Bhaskara — Gopas are proverbially typical of ignorance and foolishness. The women who bring water are even more stupid and foolish. Why make any distinction? In the matter of understanding aright the real greatness of Lord Rudra, the whole world stands ignorant and on a par with cowherds and water-carrying women. He who cannot easily be known even by the Srutis, stands easy to be seen by all as the sun. That god, thus seen and directly apprehended, let Him make us happy. (c) A. Sankara — the ignorant cowherds perceive the sun, so do the ignorant water-carriers. Why this division? Even the cows and buffaloes behold Him. It is to gladden one and all by a sight of Him, that the Parmeswara, supreme Lord Rudra rises in the form of the sun. The Sruthi says: "Him the Sun rising, all beings greet with joy". The pure Sat Chit Ananda form of God known only by the vedas is extremely difficult to comprehend; the Saguna form on mount Kailasa can be known only by Upasakas; hence worshipping this sun visible to all, all can attain the goal of life.

Note:— (vi) While the ordinary man can have his desires fulfilled by simple sun-worship, the Brahmanam on rik 78 enjoins; एताभ्यां मन्त्राभ्यां आदित्यात्मा भगवान् उपस्थेयः

Meaning: "By these riks Bhagavan Rudra in the form of this sun should be contemplated upon and worshipped". Thus applied, it seems practically to be a version of the holy Gayatri.

It is this use and lifting up of the Sri Rudram from its uses in the Karma-Kanda, that fits it into the Jnana-Kanda portions of the Vedas and ranks it as an Upanishad.

9th Rik

नमो अस्तु नीलग्रीवाय सहस्रक्षाय मोक्षे ।

अथो ये अस्य सत्त्वानो अहं तेभ्यो अकरं नमः ॥

नीलग्रीवाय Unto the blue-throated one **सहस्रक्षाय** having a thousand eyes **मोक्षे** who showereth **नमो अस्तु** let my salutations be **अथो** further **ये अस्य सत्त्वानः** they who are His followers **तेभ्यो अहं अकरं नमः ।** I bow unto them.

Let my salutations be unto the blue-throated one, even He who hath a thousand eyes and showereth. I also bow unto His followers.

Note:—(1) In riks 7 and 8 Rudra is worshipped as the sun, Indra and Varuna according to Sayana and Bhaskara. Abinava Sankara says that this refers to the Neelakanta who dwells in Bhookailas.

Note:—(2) Sahasrakshaya — Indra has exactly a thousand eyes. A. Sankara takes it as an upalakshana as in the Purusha Sooktham and gives the same meaning, (a) That the eyes of all beings are His eyes, (b) Of untrammelled vision.

Note:—(3) Meedushe: Varuna according to Sayana and Bhaskara; He who showereth all the desires of men, according to A. Sankara.

Note:—(4) Sathvanaha — (a) Sayana — the beings who are the servants of Rudra. (b) the personal attendants of Rudra, the Pramatha Ganas. (c) A. Sankara — the Parshadas of Rudra who are stated in the Sruthis to be **दिव्याः गणाः बहुभूयाः पुराणाः** "The ancient followers of Rudra, divine, having various forms." They are described in the Mahabharata and other

Puranas. They are great Siddhas and devotees of Rudra, who is pleased if they are revered, and offended if they are offended.

10th Rik

प्रमुञ्च धन्वनस्त्वमुभयो रार्त्नियोज्याम् ।

याश्च ते हस्त इषवः परा ता भगवो वप ॥

भगव Bhagavan Rudra त्वं Thou धन्वनः उभयो आर्त्नियोः
bow from the two ends of Thy ज्यां bow-string प्रमुञ्च
loosen ते हस्ते in thy hand या च इषवः ताः what arrows
there are, them also परावप hide them.

Bhagavan Rudra, loosen the string from both the ends of thy bow. Remove out of sight the arrows from thy hands.

Note:—(1) Bhaskara says—after beseeching Rudra for the removal of His anger in riks 1 & 9, the putting away of the weapons is sought for in verses 10 to 15. Riks 10 & 11 address Him directly and 12 indirectly. A. Sankara says, the removal of the weapons is prayed in riks 10 to 15. Although this has been already mentioned in rik 4, since fear arises by a sight of them, it is prayed again and in detail.

Note:—(2) Bhagavan

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ।

ज्ञानवैराग्ययोश्चैव षण्णां भगवतीरणा ॥

Meaning:—The possession of the following six completely is called Bhaga — powers, valour, fame, wealth, knowledge, and renunciation.

Rudra has got all of them and hence He is addressed as Bhagavan.

Note:—(3) Pramuncha — since none else than Rudra could lift His Pinaka bow and unstring it, He Himself is asked to do it.

Note:—(4) Paravapa — The Bharatam states that when Arjuna was taken a second time in his dream-state to learn the Mantra regarding the Pasupata Astra, he found the Pinaka in a lake hissing and threatening. The arrows of Rudra would similarly be alive and threatening. Hence Rudra is asked to remove the weapons out of sight. The Bible says "The fear of God is the first step of wisdom". The Rudram says "The fear of the uplifted hand of God and of His weapons is the first step in wisdom". Sankara bewails that God sends afflictions to men, that they may get disgusted with Samsara, and turn to him, but very few learn the lesson. Afflictions are the arrows of Rudra.

11th Rik

अवतस्य धनुस्त्वर्णं सहस्राक्षं शतेषुधे ।

निशीर्यं शल्यानां मुखा शिवो नः सुमना भव ॥

सहस्राक्ष Thou having a thousand eyes **शतेषुधे** thou having a hundred arrow quivers **त्वं धनुःअवतस्य** after having loosened thy bow **शल्यानां मुखाः निशीर्यं** and blunting the edges of the shafts **नः** with regard to us **शिवः** assume thy peaceful and auspicious Siva form **सुमनाभव** and become well-intentioned.

Thou having a thousand eyes, thou bearing a hundred quivers, do thou after loosening thy bow blunt the edges of thy shafts. Assume thy peaceful and auspicious Siva form and become well-intentioned towards us.

Note:—(1) Though the removal and hiding of the weapons had been sought for in rik 10, the votary still apprehends that their aspects are full of menace. To feel completely safe, he wants to pass from a more negative to a positive one of complete re-assurance and he prays for it in this rik.

- (2) A. Sankara brings out the significance of the words Sahasraksha and Sateshudhe admirably. A victim can escape the anger and chase of his pursuer if he has but two eyes, with limited number of quivers and a limited number of arrows. But supposing one transgresses the laws of God's Dharma and offends Him, how can he escape Him? God has a thousand — an infinite number of eyes; God's eyes are everywhere; God has a limitless number of quivers; the arrows in them also cannot get exhausted, for they are not the literal ones of iron and steel, but the materials of the world — time, space, food, drink, anything handy, which get converted into Astras for the punishment of the sins of men.
- (3) In the Ramayana, Sugriva apprehensive about the formidable might of Vali, and doubtful about that of Rama, bluntly asks for a Pratyaya or assurance on the point and gets it. Similarly, the votary asks for four things step by step. (a) first, untie your bow-string yourself, for none else can loosen it from the Pinaka. With the bow-string taut, you may be tempted to use it. Also by itself the terrible bow has a disconcerting way of looking alive, and as if to act on its own. (b) blunt the edges of your keen arrows and prove that you do not intend to pierce me. (c) your Rudra aspect of destruction of all things in the world, is unbearable to me. Assume your Siva aspect. Arjuna makes a similar appeal to the Viswarupa, who frightens him, to take His Soumya — peaceful Krishna form. (d) all these will be useless unless God entertains Soumanasyam — good intentions towards the votary, which finally sets the seal on the entire series. The grace of God is the consummation which places man on the rock of Abhyam and Prathishtam — absolute safety and fearlessness.

12th Rik

विज्यं धनुः कपदिनो विशल्यो बाणदागूं उत ।

अनेशान्स्त्रेषव आभुरस्य निषङ्गयिः ॥

कपदिनः धनुः Let the bow of Rudra विज्यं (अस्तु) be without a string उत बाणवान् let the quiver also विशल्यो (अस्तु) have no arrows in it अस्य इषवः let His arrows अनेशान् (अस्तु) lose their capacity to strike and pierce अस्य निषङ्गयिः let His sword-sheath आभुः (अस्तु) have but little power.

Let the bow of Kapardin, Rudra of the matted locks, be without its string; let there be no arrows in His quiver; let His arrows lose their capacity to strike and pierce; let His scabbard have but little power.

Note:—(1) Bhaskara states that riks 10 and 11 are prayers in person and 12 indirectly. A. Sankara says that the votary prays for the complete removal from sight of the arrows even though blunted. This rik concludes the portion for the removal of fear on account of the weapons.

(2) Visalyaha — It can either mean without their keen edges since they are kept upside down or covered over, or entirely emptied.

(3) Anesan — Sayana says, without power to strike, since they are in the quiver and not in Rudra's hand ready to be aimed. Shaskara says, let his arrows get destroyed, or in some other place out of sight. A Sankara says, get destroyed in such manner they cannot pierce.

(4) Aburasyanishangathihi — There are two readings "Gathihi" or "Gadhihi", which Sayana gives. The latter means quiver again.

Let the quiver be hung upon the wall or some other place and merely serve as the repository of the shafts, and not come into use. If "Gathi" is the reading, it means the scabbard. Let the sheath serve merely to put this sword in, and not in draw.

ing out. Bhaskara says let the scabbard be without the sword, or the sheath remain ineffective.

A. Sankara — let the sheath be effective only so far as to receive the sword, but not in the drawing it out, nor in its further use in wielding and cutting.

- (5) Some have commented on this verse in this manner: As the result of the prayer to Rudra and His weapons, when the offended God for some transgression on the part of the supplicant, intending to punish him, stretches His hand towards His Pinaka, He finds it has no string. When He casts His hand towards His quiver, He finds it empty. When after some search, He succeeds in picking up a shaft, He discovers it to be blunt and ineffective. When He reaches out for His sword, either it is not there, or the scabbard holds it fast, and does not allow it to come out. Rudra is thus led to realise that His own weapons are not cooperating with Him, as the supplicant is a devotee, and they are thus interceding mutely on behalf of the latter. By the time thus gained, Rudra's anger gets cooled and he becomes Siva.
- (6) I would suggest the following explanation: The supplicant is so much in terror of the ever-whizzing and piercing arrows of Lord Rudra. What are they? They are the ills of Samsara — birth and death, old age and sickness, the sorrowful partings from those one loves, hunger and thirst, that one trembles at them even in his dreams. He goes from the mere outward act to the subtle cause, from the weapons to a change of heart in the avenger Rudra, from the physical string, to the instruments bearing the weapons — the bow, the quiver, the scabbard; and going still further back, He prays that the very striking forces may dry up at the roots and lose their potency.

13th Rik

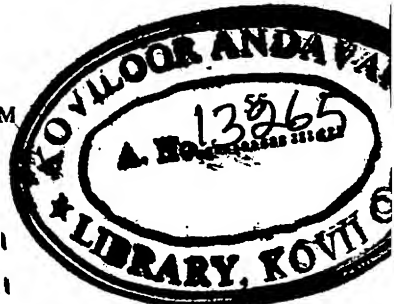
या ते हेतिर्मादुष्टम् हस्ते ब्रूमूव ते घनुः ।

तयास्मान्विश्वतस्त्वमयक्ष्मया परिब्रुज ॥

मादुष्टम् Thou showerer of blessings या ते हेतिः that weapon (like the sword) (यत्) ते हस्ते घनुःब्रूमूव and that bow in thy hand तया अयक्ष्मया by that non-injuring weapon त्वं thou अस्मान् us विश्वतः from all dangers परिब्रुज protect.

Thou showerer of blessings, that weapon and that bow in thy hand, by these non-injuring weapons, do thou completely protect us.

- Note:—(1) Riks 10 and 12 besought the pacification of the weapons; in this, protection by them is asked.
- (2) Hethihi -- The root meaning is 'any weapon which hurts and causes suffering'. Bhaskara takes it as "that weapon, the bow in thy hand". It is usually applied to the sword and the other two commentators give it that meaning.
- (3) Ayakshmaya — Yakshma is illness, disease. Sayana explains Ayakshmaya as non-injuring; Bhaskara as contributing to absence of illness; A. Sankara as contributing to health of the devotees.
- (4) Viswathaha -- At all times, on all sides, from all kinds of dangers.
- (5) Rudra is the God of punishment and destruction. As stated in the last word of the Vishnu Sahasranama, He is 'Sarva Prakarna Ayudhaha' — everything in the world turns into a weapon in His hands. By contrite prayer and prostration, these weapons get softened and turned into Ayakshma — non-injurious. त्वयि प्रसन्ने किमलभ्यं किमाश्चर्यम् — if God is pleased what cannot be obtained, what wonders will not take place? Krishna states in the Gita योगः कर्मसु कौशलं 'Karma yoga is deftness in work and action'. For example, poisonous things like mercury and sulphur are not only deprived of their



baneful effects, but they get converted into potent medicines. Similarly a wonderful sea-change, thaumaturgy occurs in the case of the weapons of Rudra. Not only do they lose their bite and sting in regard to the supplicant, but lo, what wonder! They get transmuted into sure shields and bucklers, shielding him from dangers and the ills of Samsara; they turn into positive blessings. In the Tiru-vilayadal Puranam there is a story which names Siva as the all-potent Siddha, who can effect all wonders. Is not the transmutation of weapons of destruction into those of protection a wonder?

14th Rik

नमस्ते अस्त्रायुधायानातताय धृष्णवे ।

उमाभ्यामुत ते नमो बाहुभ्यां तव धन्वने ॥

अनातताय In-offensive or not intended to strike धृष्णवे sturdy and potent ते आयुधाय unto thy weapon नमः अस्तु let there be salutation उत ते उमाभ्यां बाहुभ्यां नमः salutations also unto both thy hands तव धन्वने नमः salutations also unto thy bow.

Let there be salutations unto thy inoffensive, but sturdy and potent weapons, also unto both thy hands, and thy bow.

Note:—(1) Since the first Anuvaka is coming to an end, it will now be noticed that this rik is an echo of the opening one with this significant difference — that until rik 13, the fear from Rudra and His weapons was ever before the eyes of the supplicant. As a result of his prayer and supplication, that is now removed, and as Arjuna breathes and states in the Gita

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः

Meaning: Now alone do I feel relieved, in possession of my mind and restored to my normal state.

This rik exudes the relief at the removal of fear and complete reassurance. The weapons are no

longer Aatha Thaya, — lifted up to strike, but have become inoffensive, protective, and friendly.

- (2) Anathathaya: Sayana — the arrow not fitted in the bow. Bhaskara — the unstrung bow. A. Sankara — not engaged in striking.
- (3) Dhrishnave: Sayana — fitted by nature to strike and efficacious. Bhaskara — sturdy.
- (4) Ayudhaya: Sayana — arrow. Bhaskara — bow or it may refer to other weapons of Rudra like the mace, axe etc., which though not fitted to the bow look frightful.
- (5) Ubabhyam Bahubhyam: Sayana — to both thy hands. Bhaskara — the repetition is un-intended and has no significance. A. Sankara — though “Bahubhyam” is enough, due to excessive fear at the two hands lifted up to strike, “Ubabhyam” is repeated. (This does not seem to be correct, since this rik gives vent to the absence from fear).

15th Rik

परि ते धन्वनो हेतिरस्मान्ब्रूणक्तु विश्वतः ।

अयो य इषुधिस्तवाऽऽरे अस्मन्निधेहि तम् ॥

ते धन्वनो हेतिः The arrow of thy bow अस्मन् — us विश्वतः — in all ways परिब्रूणक्तु — spare us अयो — further तव य इषुधिः — that quiver of thine अरे अस्मन् away from us निधेहितम् — place.

Let the arrow of thy bow spare us in all ways. Further, place thy quiver far away from us.

Note:—(1) In this last rik of the first Anuvaka, the idea of complete immunity from the shafts of Rudra is carried out to its logical conclusion; let thy shaft bypass me, let the quiver be placed in some place far away from my sight.

- (2) Hethihi. Sayana — arrow. Bhaskara — injury or suffering from the bow.

- (3) Aare. Sayana — far from us. Bhaskara — at a distance or in the midst of my enemies A. Sankara — in the midst of my sins which are my enemies.

नमस्ते अस्तु भगवन् विश्वेश्वराय महादेवाय त्र्यम्बकाय
त्रिपुरान्तकाय त्रिकाग्निकालाय कालाग्निरुद्राय नीलकण्ठाय
मृत्युञ्जयाय सर्वेश्वराय सदाशिवाय श्रीमन्महादेवाय नमः ।

नमस्ते अस्तु भगवन् Let my salutations be unto that Bhagavan विश्वेश्वराय who is the Lord of the universe महादेवाय the great God त्र्यम्बकाय who hath three eyes त्रिपुरान्तकाय who destroyed the three Asura cities त्रिकाग्निकालाय who represents the Sandhya time when the three sacred fires are lit and offerings made in them कालाग्निरुद्राय who is Rudra the consuming God that destroys the universe नीलकण्ठाय whose neck is blue मृत्युञ्जयाय who hath conquered death सर्वेश्वराय who is the Lord of all सदाशिवाय who is always auspicious श्रीमन्महादेवाय नमः salutations unto that glorious and great God.

Let my salutations be unto that Bhagavan who is the Lord of the universe; the great God; who hath three eyes; who destroyed Tripura, the three Asura cities; who is the Sandhya time when the three sacred fires are lit; who is Rudra the fire that consumeth the universe; whose throat is blue; who hath conquered death; the Lord of all; the ever auspicious one; salutation unto that glorious and great God.

Note:—(1) Strictly speaking this does not form a part of the Rudram and hence the commentators have not explained it. But it is invariably repeated at the end of first Anuvaka according to the southern Patakrām and has been printed at page 68 of the commentary on the Rudram by A. Sankara by the Vanivilas press. Hence I have included it here and translated it.

- (2) The Pratijna according to Tarkikas here is that Rudra is 'Bhagavan', which word has been explained in rik 10. How? Ten qualities are mentioned herein to justify the title of Bhagavan:

(a) He is Visvesvara — Lord of the universe. (b) He is the Great one among the gods. (c) He has three eyes, the sun and the moon constituting His two eyes, and the third the spiritual one in His forehead, which he opened when he burnt, Kama the God of Love. (d) Three Asuras did penance and acquired supernatural powers. The gods could not conquer them, but Rudra burnt them with His third eye. Allegorically, it represents spiritual knowledge burning the three ignorant stages of man — waking, dream, and dreamless-sleep. (e) Thrikagnikalaya means the Sandhya Kala or twilight time of morn and eve when the three sacred fires of Agnihotra — Aahavaniya, Dakshina and Anvaharya Pachana are lit. Another reading of the word is “Thrikalagni Kalaya” — He who is the final time of Pralaya when the three fires of destruction burn and consume the universe utterly. (f) He is the Kalagni Rudra — He is the Samhara Rudra then, Rudra the destroyer, one of the three-fold activities of God who creates, maintains or preserves, and destroys. (g) He is Neelkanta who quaffed the Kalakuta poison in order to protect the world. (h) He is Mrityunjaya, while god kills the ignorant daily as Rudra, He confers immortality on His devotees. Rudra got the title when He saved Markandeya. It was foretold that this boy would die when he became 16 years old, but he determined to falsify this prophecy. He became the greatest devotee of Siva and performed devout worship to the Sivalingam. When Yama came to carry off his victim on the appointed day, the latter clung to the Sivalingam which he was worshipping. Yama cast his noose on the boy and the Lingam and attempted to drag both away. The Lingam burst and out of it issued the angry Rudra, who kicked Yama away and conferred immortality on His bhakta. The story is dealt with in the Markandeya Purana. All

creatures are afraid of death. मृत्योर्मे पाहि 'protect me from death', is the universal cry. The only person who can protect man is the great Kalakala — the death of death, from whom यस्मात् क्षीरसि विभ्रंति the God of whom death himself stands in dread, as the *Bhagavatam* declares. (i) He is the Sarveswara. Though Visveswara has already been mentioned, the seer wants to make it all-inclusive by stating that Rudra is the Lord of all animate and in-animate. (j) He is Sadasiva — the ever auspicious one. (k) In tarka fashion, it ends with this Nigamana — "I the vedic Sri Rudram declared at the outset that Rudra was Bhagavan and I have proved the same: I stated that He was Mahadeva; I reiterate it at the end with the addition of Sri-man Mahadeva the great glorious God."

Second Anuvaka

1st Yajus

नमो हिरण्यबाहवे सेनान्ये दिशां च पतये नमः ।

नमो हिरण्यबाहवे Salutations unto Rudra with golden arms
सेनान्ये the leader of hosts दिशां च पतये नमः saluta-
tions unto the Lord of the quarters.

Salutations unto Lord Rudra with the golden arms, the leader of hosts, unto the Lord of the quarters, salutations.

Note:—(1) By the fifteen manthras of the first Anuvaka, obeisance was made to lord Rudra, His weapons, and His Pramatha Ganas. The votary besought the removal of their anger and asked for their grace and benignity towards him, and prayed for the removal of all kinds of fear, and his happiness in this world and in others, and for spiritual illumination. Anuvakas to end of nine contain one hundred thirty seven (137) Yajus. Of these 13 of the second Anuvaka and 8 of the third, deal with Rudra as

Sarveswara — the Lord of all. The remaining 17 of the third and Anuvaka 4 to end of the ninth containing 117 Yajus describe Him as Sarva-Anthar-yami — the Inner Ruler Immortal. Anuvakas two, three, and four are Ubayatho Namaskaras having a "Namahah" at the beginning and one at the end; those from 5 to end of nine have only one Namahah. A Brahmana states that the double Namahah are directed to the Ghora — the more terrifying Rudras, and the single Namahah to the santa Rudras, the mild ones.

- (2) Hiranyabahave — (a) While the colour of Vishnu is purple or dark-blue like that of a rain-cloud, that of Siva is stated to be golden in the Sruti, Smriti, and Puranas; Hence it means having a golden body, 'hands' here standing Upalakshnam for the body. (b) Wearing golden bracelets and other golden ornaments. The Taittiriya Aranyaka describes God as नमो हिरण्यबाहवे हिरण्यवर्णाय (10-22) "Golden-armed and golden-coloured". The Chandogya describes Him as आप्रणखात्सर्वं एव सुवर्णं तस्य (61-6) — "Everything about God from the tips of His finger nails is golden". The first sight by Hanuman of Ravana are his two mighty arms as they lie on his bed. Similarly the first sight of the votary are the mighty arms of Lord Rudra uplifted which threaten to strike him at first, now appearing in all their real beauty of benediction.
- (3) Senanye — (a) Rudra is the warrior — God, ever leading the celestial hosts against the Asuras, the forces of spiritual darkness and ignorance. Later portions describe His prowess and His loud warcries. (b) Bhaskara — there are several categories of animate beings like gods, men, etc., and in-animate like Prakruti, the five elements etc; He who has marked out the boundary for each and directs every one in his or its own course. Or, He who illumines all sentient beings and makes them act

- (4) Disampathaye — (a) Sayana — Rudra exists in the form of the eight Dikpalas — the gods of the quarters like Indra, Varuua, Agni etc., How is Rudra Disam Pathihi? He is Senani, the Anthar-yami — the Inner Ruler Immortal who according to the Brihad Aranyaka resides in the sun and controls the sun, and similarly in all things and controls them.
- (5) According to Bhaskara, the object of this Namahah portion from Anuvakas 2 to 10 is to beseech Rudra thus: "Lord, the world is thy handi-work. You are its Lord and master. None hurts or destroys your own creation. Hence protect us". The commentator says that Rudra is in the form of the five-fold Brahmas who carry on the five kinds of activities; each has got a distinct colour of his own and this Yajus describes the golden-hued Brahman.

2nd Yajus

नमो वृक्षेभ्यो हरिकेशेभ्यः पशूनां पतये नमः ।

हरिकेशेभ्यः वृक्षेभ्यो नमः Salutations unto the trees crowned with hair-like green leaves पशूनां पतये नमः salutations unto the Lord of the kine.

Salutations unto the trees tufted with green leaves; salutations unto the lord of the kine.

Note:—(1) Harikesebhyaha — It is an expressive word comparing trees to men who have locks of hair, formed by their green leaves. The seer of the Rudram is a great lover of Nature. He has got an eye for colours, a sprinkling of which is found in the verses, but his preference is for the green, the deep green of the leaves as in this, but more for the tender green of the grass. Bhaskara says that incidentally the colour of the second of the Pancha-Brahmas, green — is mentioned herein.

- (2) Vrikshebyaha — Sayana — Rudra Moorthis in the shape of trees. Bhaskara — gives the above meaning first. Or, Rudras standing or abiding in trees. Or according to the “Brahma — root-meaning,” all things from Brahma to the ant, all worlds from that of Brahma down to earth are liable to destruction. Of all such temporary things Rudras are the selves or souls. A. Sankara’s meaning will be given below.
- (3) Pasunam Pathaye: Sayana — protector of the kine. Bhaskara — the cattle belonging to Rudra, both two-footed and four-footed of which He is the lord and master. How? A text says “He, God is Pasupathi on account of His lordship over Pasus — cattle both four-footed and two-footed.” The Lingapurana states “All things from Brahma down to immovables are described as Pasus. The lord of the universe is styled as Pasupathi since He is their Lord”. Says the Bharatam “Since God always protects all beings He plays with them, He is their over-lord, and hence He is called “Pasupathi.” A. Sankara condemns his predecessors for their inadequacy on this Yajus. His commentary on it is spirited and deserves to be read in-extenso. He takes the later portion of each Yajus as the conclusion or statement and the earlier as the Hethu or reason, and says that both should be read as one and not disjointedly. He says ‘Vriksha’ here is the samsara trees as stated in the Katopanishad and the Gita. The green leaves are the Chandas or portions of the Karma Kanda of the Vedas composed of the Satva, Rajas, and Tamo gunas. Rudra stands in the form of this Samsara. He binds all creatures by the ropes of Samsara, who are hence pasus, and Rudra is their Pati since He makes them carry out His work. He also unties His devotees and makes them freed from Samsara.

3rd Yajus

नमः सस्मिञ्जराय त्विषीमते पथीनां पतये नमः ।

सस्मिञ्जराय त्विषीमते नमः Salutations unto Him who is light yellow — red tinged, like tender grass, and radiant पथीनां पतये नमः unto the Lord of the pathways salutations. Salutations unto Him who is light yellow-red tinged, and radiant; unto the Lord of the pathways, salutations.

Note: (1) This Yajus mentions that the colour of the third of the five Brahmas is light yellow-red. After mentioning the trees with their green tufts, there is a natural transition to lands and meadows over-spread with that indefinable colour of tender grass for which Sanskrit has coined the word 'Saspinjira'. The Vedic seer calls it a Thvishe — a sheen. The seer's love for grass would have won the heart of Ruskin who has written a panegyric on it in his *Modern Painters* Vol. III Chapter 14 pages 146 to 148 (Dent's Every-man's edition). The natural meaning of the Yajus as it reads is "Rudra is the grassy meadows with the sheen of the tender grass, and the pathways trodden on them".

(2) Saspinjira: -- Bhaskara — Saspinjiras are enemies of sacrifices. Rudra destroys the Rakshasas, who are enemies of sacrifices.

(3) Thvishimathe — The word can be taken either as qualified by Saspinjiraya, or as an independent word. Sayana — effulgent. Bhaskara — having an extremely radiant body or having the form of self-illuminating intelligence.

(4) Patheenam Pathaye -- (a) Rudra who is in the form of the pathways over the grassy lands. (b) Sayana: the protector of the three paths described in the sastras — the Dakshina. Uttara, and the third. Persons who merely perform the Ishta-poorthas — the good acts mentioned in the Vedas travelling along the Dakshina or Dhooma path after their death, attain the heaven of the moon, enjoy its pleasures until their merit is exhausted, and are re-born again on earth. On the other hand, those who take to the Upasanas and the Jnana practices inculcated in the Upanishads travel along the Uttara, the Archir or Solar way

to the world of Brahma where they learn Brahma Vidya, 'and return not again unto the mortal world'. The two paths are described in the Gita, the Chandogya Upanishad and the Brahma Sutras. What is the third path? Naraka or Hell, say some; the life of short-lived insects like bugs, mosquitoes, which are born and die immediately, say others. (c) Bhaskara — He who has inaugurated the Laukika and the Vaidika Margas, the secular and the spiritual ways. Or he who leads the souls of the dead as the Athivahika, the guide in the solar and other ways. Or the Lord of Brahma and others who have inaugurated the Sampradayas of Brahma Vidya and other vidyas. (d) A. Sankara — the inaugurator of the Vaidika and the Tantras. The Tantras are Sivite, Pancha-rathra, and Sakta. These three though they are contrary to the Vedas on some points, acknowledge the authority of the Vedas to a large extent, and have acquired a certain amount of respectability and sanctity. The Tantras of the Buddhist and the Jains are clearly non-Vaidika. The attitude of Hinduism towards Buddha and Mahavira and their Tantras is an interesting study by itself, of which the commentary by A. Sankara on this Yajus furnishes an example.

4th Yajus.

नमो बभ्रुशाय विव्याधिने ज्ञानां पतये नमः ।

नमो बभ्रुशाय Salutations unto Him who rideth on the bull
विव्याधिने unto Him who pierceth keenly ज्ञानां पतये नमः ।
Lord of food, salutations.

Salutations unto Him who rideth on the bull; unto Him who pierceth keenly, the lord of food, salutations.

Note: (1) This Yajus sets forth the connection of Rudra with Dharma. Rudra's Vahana or conveyance is the Rishaba or the bull, which represents Dharma. By the Vaidika Dharmas like sacrifices, the punyam or merit ascends to the sun, which sucking up the waters later discharges them in the form of rains, which cause the crops to grow and sustain life. This is the Dharma Chakra on which the world revolves, described in Manu and the Gita.

(2) Bablusa — has got two meanings, the bull set forth above, and the tawny-red colour. The colour of the fourth of the Puranic Panha Brahmas is Bhabru or tawnyred.

(3) Annanam Pathaye — (a) Rudra is the Lord of foods, of all kinds of vegetation by the cycle of Dharma Chakra stated above. (b) Sayana — protector of the various kinds of food. Bhaskara — various kinds of vegetation fit to be eaten. A. Sankara — four kinds of food — crunched, drunk, licked, and sucked.

(4) Vivvyadhine — while Rudra feeds the good and the deserving by providing them things to eat, the very same food and water get turned into keen shafts of disease with which to afflict sinners and those who violate His laws.

5th Yajus.

नमो हरिकेशायोपवीतिने पुष्टानां पतये नमः ।

नमो हरिकेशाय Salutations unto Him whose hair is always black उपवीतिने who wears the sacred thread पुष्टानां पतये नमः unto the Lord of the sleek ones, salutations.

Salutations unto Him who is always black-haired, who weareth the sacred thread; unto Him the Lord of the sleek, salutations.

Note:—(1) The prior Yajus mentioned the connection between Rudra and Dharma; this states how He sets an example by following sastraic practices.

(2) Harikesaya — Time and age touch not Rudra; He is the eternal youth; His hair greyeth not but ever remains dark. Manu states that old age and death are afraid to touch persons regularly performing their sastraic duties. Bhishma and Drona are examples of it among men.

(3) Upaveethine: A Brahmanam relating to wearing of the sacred thread tells the story of how the gods over-came the Asuras by wearing the thread and concludes "Therefore one should perform sacrifice and other rites wearing the holy thread". A hymn in the Sama Veda says: त्वं देवेषु ब्राह्मणोऽसि अहं मनुष्येषु ब्राह्मणो न ब्राह्मणं उपधावति उप त्वा धावानि (Meaning) "Thou art the

Brahmin among the gods, I among men; it is only a Brahmin that seeketh a Brahmin; hence I shall solicit thee”.

(4) Pushtanam Pathaye—the Lord of the sleek ones. Here sleekness is not of the body. Bhaskara says pushti is of ten kinds—fullness of speech, Jnana or knowledge, body and senses, houses, fields and land-property, grains and cereals, children, cattle, village, Dharma, and the eight-fold Anima-dhi Siddhis. Rudra has got them all and confers them on men and gods. Sayana: persons who are full of excellent qualities. It is only spiritual fullness that confers sleekness of body and mind. A passage in the *Bhagavatam* 11th Skanda 7th Adhyaya. illustrates this. King Yadhu meets sage Dattatreya and is surprised at the latter's sleek appearance though he sits in a cave and does not exert himself in the least.

कुतो बुद्धिरियं ब्रह्मज्ञकर्तुः सुविशारदा ।

यासांमासाद्य भर्वांल्लोकं विद्वांश्चरति बालवत् ॥ (26)

प्रायो धर्मार्थकामेषु विविक्तायां च मानवाः ।

हेतुनेव समीहन्ते आयुषो यशसः श्रियः ॥ (27)

त्वं तु कल्पः कविर्वशः सुभगोऽमृतभाषणः ।

न कर्ता चहते किञ्चिज्जडोन्मत्तपिशाचवत् ॥ (28)

जनेषु ब्रह्मजानेषु कामलोभहवासिना ।

व तप्यसेऽग्निना मुक्तो गङ्गाम्यस्थ इव द्विपः ॥ (29)

Meaning: “Brahmin! wherefrom did you get this keen vision, gaining which though non-active, you roam over the world like a boy but fully understanding it? Generally, men try to gain Dharma, wealth, and love. Instigated by these, they strive for long life, fame, and prosperity. Thou art strong, wise, clever, well-favoured, a speaker of honeyed words. But you work not, nor desire anything, like one who is a dullard a mad man or one possessed. While the world is being burnt by the fires of love and greed, thou art free from them, and appear unaffected like some lordly elephant in the cool waters of the Ganges.” Dattatreya had this Pushti.

6th Yajus.

नमो भवस्य हेत्ये जगतां पतये नमः ।

नमो भवस्य हेत्ये Salutations unto Him, the axe that cutteth the tree of Samsara जगतां पतये नमः unto the lord of the worlds salutations.

Salutations unto Him the instrument that destroyeth Sam-sara; unto the Lord of all the worlds salutations.

Note:—(1) Bhaskara says—after describing the five Brahmas with their varied colours in the preceding five Yajus, this sixth deals with the entire five-faced Rudra the destroyer of Sam-sara. A. Sankara states—in the prior five mantras Rudra was hailed as the lord of some individual and limited thing. Owing to the impossibility of dubbing Him lord of each, this Yajus sums Him up as lord of all the worlds.

(2) This Yajus is considered as one of the most important mantras in the Sri Rudram, a constant repetition of which with devotion will lead to Moksha. This is worth comparing with the verses in the Lalitha Sahasra Nama and others of a similar nature. “भवदावसुधावृष्टिः पापारण्यदवानला । दौर्भाग्यं तूलवातूला जरा-ध्वान्तरविभ्रमा ॥ (१९४) भग्याग्निं चन्द्रिका भक्तचित्तकेकिधनाधना । रोगपर्वतदभ्योलिः मृत्युदारकुठारिका ॥ (१९५)

Meaning: Lalitha Devi, the Mother, is the shower of nectar that quenches the raging fires of Samsara; she is the fierce forest-fire that burneth utterly the forest of sins; she is the strong wind that bloweth off the wisps of poverty and misfortune; she is the sun-rise which dispelleth the darkness of old age; she is the moon which causeth the sea of good-fortune to rise in tide; she is the cloud which gladdeneth those peacocks, the hearts of her devotees; she is the thunder-bolt that cleaves the ills of men; she is the keen axe that cutteth the wood of death.

(3) Jagatham Pathaye — Yajus 2 mentions Pasunam Pathaye. Is not this a repetition, asks A. Sankara and answers: “No, the former stressed Rudra aspect of tying the men to Sam-sara; this to His saving grace in destroying it, both aspects are equally true and need separate mention.

7th Yajus

नमो रुद्रायऽस्तताविने क्षेत्राणां पतये नमः ।

आतताविने Who protects all the worlds by His bent bow
रुद्राय नमः unto the destroyer of miseries, Rudra, saluta-
 tions **क्षेत्राणां पतये नमः** unto that lord of the fields, or bodies,
 or holy places, salutations.

Salutations unto Him who protects the world by the might
 of His drawn bow, unto Rudra the destroyer of miseries; unto
 the lord of the fields (bodies or sacred places) salutations.

Note:—(1) Bhaskara—this Yajus salutes Rudra as He who
 pushes men into Samsara and as also its destroyer. A. Sankara—
 it has been declared that Rudra is Jagat Pathi, the lord of the
 world. It is attempted to be substantiated by showing that He is
 lord of each individual thing.

(2) Aathathaeine—Bhaskara—He who by His extended
 bow protects the worlds or wields a bow which protects them.

(3) Kshetranam Pathaye—Sayana—protector of fields. Bhas-
 kara—protector of bodies as stated in the Gita ईश्वरः सर्वभूतानां
 हृद्देशेऽर्जुन तिष्ठति (18-61)

Meaning: God abides in the hearts of all beings. Or the
 lord of sacred places like Kasi etc., A. Sankara—protector of
 bodies as stated in the Gita (13-1) इदं शरीरं कौन्तेय क्षेत्र-
 मित्यभिधीयते ।

Meaning: “This body is called as the Kshetram”. Any
 king is bound to protect his subjects. Rudra is the lord and pro-
 tector of the world and is bound and does protect all creatures as
 stated in the Rudram (1-13). Even among them, He favours
 persons who live in Kshetrams or holy places like Kasi, for the
 Sruthi says: अत्र हि जन्तोः प्राणेषु उत्क्रममाणेषु रुद्रस्तारकं शूलं
 व्याचष्ट येनासौ अमृतीभूत्वा मोक्षी भवति ।

(Jabala and Rama Vikara Thajani upanishads.)

Meaning: For if it chances that any creature dies at Kasi,
 lord Rudra utters the Taraka Nama of Rama by which it becomes
 immortal and attains Moksha. Hence the word Rudra—He who

protects one from miseries and His being the lord of kshetrams like Kasi acquires a deeper significance.

8th Yajus

नमः सूतायाहन्त्याय वनानां पतये नमः ।

नमः सूताय — Salutations unto the charioteer. अहन्त्याय — who cannot be overcome and killed वनानां पतये नमः salutations unto the lord of the woods.

Salutations unto the charioteer, He who cannot be overcome and slain; salutations unto the lord of the forests.

Note:—(1) In this Anuvaka it will be found that the first half describes Rudra in His warrior aspect, while the latter points out how He is spread in the common things all round us—trees, fields, grass, woods, etc.,

(2) Soothaya—Sayana—charioteer. Bhaskara—He who drives the machine of the chariot of the world. Or, Soothaya—who is the official Pauranaka, the expounder of the Puranas at the commencement of each Yuga. Or He who is in the form of the Soma juice squeezed for the Soma sacrifice. A. Sankara—the driver of the chariot of the world as stated in the Gita 18-61 “God abides in the hearts of all living things, whirling them like puppets in a machine”.

(3) Ahantyaya—Sayana—incapable of being slain by His enemies. Bhaskara—the indestructible effulgent self; it cannot be killed on account of its great potency. Or it is Aahanthiyaya shortened; it will then mean He who destroys the worlds. Or He who regards the world as “I am all this”. or He is in the form of the ego of all, of whom saint Manikyavachagar states:

He who makes all things dance
By the senses of I and mine
How can I describe Thee?

A. Sankara—though Rudra is the charioteer of the world, He is not affected in the least, since he is free from egotism.

(4) Vananam Pathaye—Sayana—The protector of the woods. Bhaskara—protector of the lovely forests or the cremation grounds.

9th Yajus

नमो रोहिताय स्यपतये वृक्षाणां पतये नमः ।

नमो रोहिताय — Salutations unto the red one स्यपतये — the lord वृक्षाणां पतये नमः — unto the lord of the trees salutations.

Salutations unto the red One, the lord; unto the lord of the trees, salutations.

Note:—(1) After the lordship of woods by Rudra, that over trees naturally follows in this. One of His colours, red, is also mentioned.

(2) Rohitaya—All three commentators explain it as red. But Bhaskara quotes some commentator as saying “He who is gracious unto good speakers like wise men, ambassadors etc., or lives in their forms”.

(3) Sthapathaye—Sayana—lord. Bhaskara—confectioner or architect, or builder of houses. Rudra is everywhere and protects all. A. Sankara—He who stands in the trees and protects them.

10th Yajus

नमो मन्त्रिणे वाणिजाय कक्षाणां पतये नमः ।

नमो मन्त्रिणे Salutations unto the counsellor of assemblies वाणिजाय — the chief of traders कक्षाणां पतये नमः unto the lord of dense, impenetrable clumps and clusters of thickets salutations.

Salutations unto the counsellor of assemblies, the chief of traders, unto the lord of dense impenetrable clumps and clusters of thickets, salutations.

Note:—(1) The preceding Yajus described Rudra as a Sthapathi—a leader of men and lord of the trees. How he is so, is set forth from one aspect herein; also that he is not only of the lordly trees, but of tangled brake and briar and undergrowth.

(2) Mantrine—The epics glorify not only the warrior on the battle-field but even more the warrior in the assemblies of men. The description of Ulysses and Nestor in the Iliad of

Homer, of Hanuman in the Ramayana of Valmiki, and Krishna in the Mahabharata are classic instances. Sayana defines a Mantri as one capable of giving proper advice in the councils of kings. (B.B.) Mantras are the five Brahmas; hence Rudra who is in their form. Or, hidden and esoteric speech is Mantra; the Upanishads are the most mystic; hence Rudra who is in the Upanishads, which expound Him. Or He who stands in the form of the seven crores of mystic Mantras. (A.S.) Lord of whatever other object is hidden, guarded, recondite, and mysterious.

(3) Vanijaya: (S) The Lord of merchants. (B.B.). He who is in the form of merchants and traders. Or, who according to the Puranas, assumes that form. The Tamil Thiru Vilayadal Puranam describes how Rudra took the form of a bangle-seller in Mathurai once, and how he appeared as a horse-seller before the Pandya King to save Manickavachagar another time. Or, He who like a keen-witted trader understands all the intricacies of human affairs and remains a Karma Sakshi, the supervisor of all that men do. Or He who is in the form of men who carry on their daily activities and the commerce of the world; and also in the form of their social and commercial transactions, debates and disputes. Or He who stands as Vak or Vani, speech and its meaning.

(4) Katchanam Pathaye: (S) Bushes and thickets in woods. (B.B.) Hills, rivers, impenetrable portions are Katchas; Rudra is their Lord. Or He who protects creatures and beings living in hills, rivers, in inaccessible places. Or Katchas means difficult and impenetrable. Now places, languages, and Dharma and Adharma may be deep and impenetrable. Rudra acts as the guide, friend, and philosopher who takes one easily through them. (A.S.) The Upanishads are katchas but since Rudra is "The Lord of all Vidyas" as the Sruthi declares, He guides his bhaktas and makes clear their mystic meaning. This is illustrated by the example of the story of the friendly hunter in the Chandogya Upanishad who directs the man robbed and cast in a forest, to the Gandhara Country. Chandogya (6—14).

11th Yajus

नमो भुवन्तये वारिवस्तुतायौषधीनां पतये नमः ।

Salutation to Him who hath created the world and spread it broad, the creator of riches (or lover of his bhaktas); unto the Lord of all vegetation, salutation.

- Note:*—(1) The trees, thickets and forests individually mentioned in the previous Yajus form only a small part of his Vibhoothis. He has created the entire world and spread it firm and wide, so that the Oshadis — the vegetation which sustains all life on earth may grow on it; He has also filled the earth with riches.
- (2) Bhuvanthaye: (S) He who spreads the earth (B.B.) The universe arises from Him and remains in Him, since He gives it reality. Or He who exists, or becomes always and everywhere. Or He who supports the earth and covers it wide with a green mantle of vegetation, trees, and thickets.
- (3) Varivas Krithaya: (S) The maker or creator of riches. (B.B.) Gives Sayana's above meaning. Or He who helps men who create riches. Or since Varivaha is service, devotees who worship God. Rudra is a bhakta vatsala, a lover of His devotees. Or He who lives in the water as Vishnu or Varuna. (A.S.) The word has special significance. Though Rudra is everywhere, He lives directly in his bhaktas. For, the Puranas declare "Iron by contact with fire remaineth not iron any longer; similarly, men touched by my (God's) presence remain no longer men. What avail is the worship done with material things and to Siva who is ever full and perfect? Hence service rendered unto His devotees alone is real service to Him. The bodyless God verily dwelleth in the bodies of His lovers".
- (4) Oshadheenam Pathaye: (S) Vegetation which grows in the villages and forests. (B.B.) Rudra

creates creatures as Bhoothatma and protects as Somathma — the moon which is the lord of vegetation. (A.S.) How is Rudra Oshadeenam Pathi? Since He is Bhuvantha who has spread the earth on which vegetation grows. Crops and vegetables are a manifestation of the earth element which God has created. He is the Lord of vegetation also since He eats through the mouth of His devotees as stated in the *Bhagavatam*. A passage in the Vishnu Purana quotes and explains a Sruti text as follows: "He who desireth that the ever-worshipful Lord Rudra should enter him and abide in him, should do so intelligently by means of his tongue, for verily He is the food one eateth and the nectar-like water which he drinketh. Those who do not like the presence of Lord Rudra with His consort Bhavani, what they eat through their mouth is veritable dirt, they eat not food".

12th Yajus

नम उच्चैर्घोषायाः क्रन्दयते पत्नीनां पतये नमः ।

नमः — Salutation उच्चैर्घोषाय — Him of the farborne battlecry. आक्रन्दयते — Who maketh His enemies to weep पत्नीनां पतये — unto the leader of the footsoldiers. नमः Salutation. Salutation to Him of the farborne warcry, who causeth His enemies to weep unto the leader of the foot-soldiers salutation.

Note: — (1) The Anuvaka ends on the note of Rudra as the warrior-God.

- (2) Ucchir Goshaya. (S) He who hath a loud warcry at the time of battle. (B.B.) Gives the above meaning. Or He who is loudly praised by the Vedas. Or He who is in the form of clouds which thunder. (Mine) God is praised loudly in all languages and at all times. Manickavachagar says "On one side stand they who sing of thee with Veena and Yazh. On another are ranged they who chant thee

in Vedic Riks, with flower-laden hands stand others in rows; while some praise, some melt and weep, others sway and dance, some lift their hands on their heads in reverence. Unto the Lord Siva that dwells in Thiruperunduray, salutation”.

The Vishnu Sahasranama has a parallel word Sugoshaha—He who hath a good sound. Apart from the noise of thunder, the noise of the sea “which doth ever make a noise reverberatingly”, Rudra is said to be pronouncing the mystic Om-kara. Other mighty noises are those of rushing waters, water-falls, the cry of birds in hills and forests. It refers especially to the mighty Simha Nadam—the lion’s roar which only great warriors can emit. Hanuman made this roar of challenge from the Thoranum in the Asoka vana; Bheema’s characteristic was this cry, and Bhishma is said to have raised this in Gita. But the peculiar cry of Rudra was his Attahasa—His loud laugh of contempt and anger towards His enemies, which itself is stated to destroy them. Lord Narasimha made this laugh when he issued out of the pillar to destroy Hiranyakasipu.

- (3) Aakrandhayathe (S) He who causes the enemies to whimper and weep. (B.B.) He who challenges His enemies loudly. He who makes His enemies always to weep. It signifies that Rudra is the eternal victor.
- (4) Paththeenam Pathaye. (S) Leader of foot-soldiers. (B.B.) A band consisting of one chariot, one elephant, three horses, and five soldiers on foot is a pathi. Or Rudra who standing on one foot is capable of overcoming the three worlds. (A.S.) Rudra is stated to be the Lord of the foot-soldiers, but is their help necessary to Him? No; He wants neither soldiers, nor weapons to destroy his enemies; His mere Humkara destroys them; hence

Uchchirgoshaya. His weapons and soldiers are mere ornaments, for by His mere smile He destroyed Thripura; by His mere glance He destroyed Manmadha; by His mere foot-nail he crushed Yama.

13th Yajus

नमः कृत्स्नवीलाय धावते सत्स्वनां पतये नमः ।

नमः— Salutation to कृत्स्नवीलाय Him who surrounds His enemies completely धावते and cuts off their retreat by running swiftly after the retreating stragglers सत्स्वनां पतये unto the protector of the good who have taken refuge under Him नमः Salutation.

Salutation unto Him who surrounds His enemies completely, and cuts off their retreat by running swiftly after the retreating stragglers; unto the protector of the good who have taken refuge under Him, salutation.

Note: —(1) Sayana in keeping with his literal and direct interpretation thinks that this last Yajus of the 1st anuvaka rounds off the idea that Rudra is a peerless warrior. Bhaskara and Abhinava Sankara, on the other hand, think that it completes the conception of Rudra's grace, as explained below.

(2) Krithsna Veethaya- (S) He who surrounds His enemies on all sides without allowing them to escape. (B.B.) gives numerous meanings. He who has covered His body completely with armour; or He who destroys the world completely at the time of the deluge. Or the root 'Vee' in Veethaya has got the following meanings all of which apply to Rudra to go, cover, create, shine, exist, act. Or He who exists by Himself when all the world is destroyed. Or in the passive voice of these meanings, He who is approached, covered, is born as, shone upon, squatted upon, and eaten by all. (A.S.) His meaning will be given below.

(3) Dhavathe (S) He runs round the back of His enemies. (B.B.) He who moves swiftly or who is

pleased easily and quickly. Or He who cleanses the sins of His devotees. (A.S.)In his usual manner, Abhinava Sankara attempts to give a unified meaning to the entire Yajus as follows: Krithsnam is the whole world. He by whom the entire universe is covered or pervaded as its Adhishtana or basis and support, and as Antharyami, the Inner Ruler Immortal. Dhavathe—this Rudra runs after His devotees “as a cow runs after its calf.” Hence under this Govathsa Nyaya or the cow running after its calf principle, Rudra is fittingly the Lord and protector of the sathvikas, the good. Since He is Krithsna-veetha, He is omnipresent and is in a position to run swiftly after the sathvikas all over the world. A. Sankara quotes aptly at this point from the Vajasa-neya Grihaya Sutra.

Third Anuvaka

1st Yajus

नमः सहमानाय निव्याधिन आव्याधिनीनां पतये नमः ।

नमः —Salutation to Him सहमानाय who can not only withstand the shock of His enemies but overpower them निव्याधिन who can greatly pierce His enemies आव्याधिनीनां पतये unto the lord of those who can pierce keenly on all sides नमः salutation.

Salutation to Him who can not only withstand the shock of the onset of His enemies, but overpower them; He who can greatly pierce His enemies; the lord of those who can pierce keenly on all sides, salutations unto Him.

Note: —(1) Sayana says of this Anuvaka that the double namas-karas are continued in this also. Bhatta Bhaskara says: The lordship of Rudra over riches was set forth in Anuvaka two; in the third His lordship over Kriya or all action is set forth. Abhinava Sankara says: As in Anuvaka two, Rudra is bowed unto as Sarveswara—the lord of all by the first eight man-tras. Starting from Anuvaka two, Yajus 1 Namō

Hiranya Baahave to the end of 3-8, in 21 yajus by taking particular objects and stating that Rudra is its lord, and by the open statement in 2-6 that He is Jagatham Pathaye—He is lord of all the worlds. The famous declaration in the Sruti “This God is the Sarveswara—the Eswara of all, He is the overlord of all”, is reiterated. From 3-9 by mentioning certain objects and stating He is their Atma or Self, Rudra’s Sarvathmakathvam — universal selfhood is propounded.

- (2) Sahamanaya—All the three commentators agree in giving the Vedic meaning of the word—of one capable of defeating His enemies (B.B.) & (A.S.) He who forgives the faults of His votaries.
- (3) Nivyadhine: (B.B.) Rudra pierces keenly but it is only those persons who are not His devotees.
- (4) Aavyadhineenam: The foremost among those who pierces keenly or in all directions.
- (5) (A.S.) It is but fitting that Rudra the keen piercer should be the lord of a host of keen piercers. But if Rudra Himself should be the foremost of those who pierces keenly, and He should also be the leader of similar aimers, is there any hope for all the worlds? For there is none in all the worlds who doth not err, and Rudra is the dispenser of punishments. Nay, says this Mantra; He is sahamanaya, of a patient and forgiving disposition.

2nd Yajus

नमः ककुभाय निषङ्गिणे स्तेनानां पतये नमः ।

नमः — Salutation to ककुभाय Him who stands prominent. निषङ्गिणे the wielder of the sword. स्तेनानां पतये unto the leader of thieves नमः — salutation.

Salutation unto Him who standeth prominent. the wielder of the sword; unto the prince of thieves, salutation.

- Note:—*(1) From this yajus, to the end of 8, the twofold aspect of Rudra is dealt with. Since He is the world and all in it, He is the good as well as the bad. I have dealt with this in my introduction. Sayana is the only commentator who tries to explain the idea behind them. I have translated what he says in my introduction.
- (2) Kakubaya: (S) Like a peak, outstanding, or prominent. Apte — Vedic — Distinguished, superior (B.B.) Prominent, tall or high. Or He who shines on His bull.
- (3) Nishangine: (S) Having a sword in His hand. (B.B.) Expert in sword-play.
- (4) Sthenanam Pathaye: Numerous kinds of thieves are mentioned in the Rudram. Of them, Sthena is a hidden thief. Rudra protects even thieves by destroying their sins, if they take refuge in Him. (*Note: This interpretation of Bhaskara has no basis and is unsatisfactory*). Or the prince of thieves, since He has no equal in thieving. (My Note) The Tamil Saint Jnana Sambander calls Lord Siva of his Brahmapuram or Sirkazhi "The thief of my heart". Siva and Krishna are the princes of thieves in this respect.

3rd Yajus

नमो निषङ्गिण इषुधिमते तत्स्कराणां पतये नमः ।

नमः— Salutation to निषङ्गिण — who holds a dart in His hand for fitting it in the bow इषुधिमते — who has a quiver तत्स्कराणां पतये unto the lord of the open thieves, salutation.

Salutation to Him who holdeth a dart in His hand to fit it in His bow, who hath a quiver in His back; unto the lord of those who thieves openly, salutation.

Note:—(1) Rudra is pictured herein as leading the band of thieves who dare to carry on their operations openly. We meet with such Maravars in the Tamil epic of

the Silappadhikaram. They haunt forests and pathways and rob travellers and caravansaries.

- (2) Nishangine: (B.B.) Always attached to His votaries (Note—this meaning is not proper in the context).

4th Yajus

नमो वञ्चते परिवञ्चते स्तायूनां पतये नमः ।

नमः— Salutation to Him वञ्चते who worming himself into the confidence of a master, cheats him occasionally. परिवञ्चते— systematically cheats such persons स्तायूनां पतये —unto Him who pretending to be an acquaintance steals or misappropriates articles
नमः — salutation.

Salutation to Him who worming himself into the confidence of others cheats them occasionally, and He who cheats them systematically; unto Him who pretending to be an acquaintance steals and misappropriates articles, salutation.

Note: —(1) I have drawn attention to the fact that so far generally the first appellation in the yajus has been to Rudra as the warrior. From this in five yajus, this is dropped and the entire yajus is to Him in His thief aspect.

- (2) The distinction between the three epithets is this— in vanchathe and parivanchathe, one person gains confidence of either his master or friend, and acts as his agent in buying and selling and in other transactions, he who cheats him occasionally is vanchathe; he who systematically does so in all is parivanchathe.
- (3) Sthayu — (S) Persons who belonging to or employed by another remove things undetected and misappropriate them. (B.B.) Persons who disguising themselves, as for example like Sadhus etc. walk off with articles are sthayus.

5th Yajus

नमो निचेरवे परिचरायारण्यानां पतये नमः ।

नमः Salutation to निचेरवे Him who is ever on the lookout for stealing परिचराय who wanders amidst throngs and places for stealing and pick-pocketing आरण्यानां पतये unto the lord of forest-thieves नमः Salutation.

Salutation to Him who moves about guardedly ever with intent to steal; to Him who moves amidst crowds and thronged places for pick-pocketing; unto the lord of forest-thieves, salutation.

Note:—Forest thieves are stationary thieves; Nicherus are persons employed in houses and other localities who move guardedly like the proverbial heron, but ever with intent to steal. Paricharas are pick-pockets ever on the move amid crowds and crowded localities who steal things with light fingers.

6th Yajus

नमः सुकाविभ्यो जिघांस्द्रुयो मुष्णतां पतये नमः ।

नमः Salutation to सुकाविभ्यो Him who is in the form of those who protect themselves in armour जिघांस्द्रुयो who desire to kill others मुष्णतां पतये unto the lord of those who want to steal crops and wealth नमः salutation.

Salutation unto Him who is in the form of those who protect themselves in armour, who want to kill others; unto the lord of those who want to steal crops and wealth, salutations.

Note:—(1) The fiercer sort of warrior and pitiless ones are mentioned in this yajus.

- (2) Srikavibyo. (S) Srika is anything hard and adamant. Hence persons who protect themselves in armour. (B.B.) Srika is the thunderbolt. It stands here for all weapons. Hence it means either men bearing weapons, or the followers of

Rudra having weapons, or persons deputed to protect the weapons and the armoury. Bhaskara's personal meaning is—persons expert in different kinds of weapons, persons who live by their weapons, the military personnel. (A.S.). Persons who protect themselves by the yantras or machinery.

- (3) Jigagumsadbyo: (S) Thieves who desire to kill other beings. (B.B.) Particular kinds or types of men who wish to kill others.
- (4) Mushnatham Pathaye—(S) Tenants who wish to steal the crops of their landlords: B.B. stealers of wealth and other things. (A.S.) Tenants who desire to steal the crops. If obstructed, they protect their bodies by some contraption or other, and desire to kill those who oppose their designs.

7th Yajus

नमोऽसिमद्भ्यो नक्तंचरद्भ्यः प्रकृन्तानां पतये नमः ।

नमो Salutation to असिमद्भ्यः Him who bears the form of swordsman नक्तंचरद्भ्यः those who move about at night प्रकृन्तानां पतये to the leader of those who kill and seize things नमः salutation.

Salutation to Him who is in the form of swordsmen who wander about at night; unto the lord of those who kill and seize others' possessions, salutation.

Note:—(1) This continues the idea that Rudra is in the form of those who bear lethal weapons, move about in the dark in keeping with their dark designs, kill their victims, and appropriate their things.

- (2) Asimathbyo — (S) Thieves who carry swords. (B.B.) According to Bhaskara the persons who carry swords, move in the dark and kill their victims are Rudranucharas, followers of Rudra, and not thieves. A. Shankara follows Sayana in saying that they are thieves who kill for seizing property, and hence their carrying swords and moving at night is in keeping with their purpose.

8th Yajus

नम उष्णीषिणे गिरिचराय कुलुञ्चानां पतये नमः ।

नमः Salutation to उष्णीषिणे Him who wears a turban गिरि-
चराय who wanders about the mountains कुलुञ्चानां पतये unto
Him the leader of land-grabbers नमः salutation.

Salutation to Him who wears a turban, who wanders about the
mountains; unto the leader of landgrabbers, salutation.

Note : —(1) Three other kinds of thieves are listed herein.

- (2) Ushnishine — (S) Rustics in villages cover their heads with a cloth. The thief disguises himself in this headpiece, enters into the midst of villages and steals. (B.B.) He who has covered or protected his head.
- (3) Giricharaya (S) He who wanders in the hills for seizing the clothes etc. of persons who resort to them for gathering fuel etc. (B.B.) A mountaineer.
- (4) Kulunchanam Pathaye — (S) A stealer of land,— houses and lands. (B.B.) Persons who steal the lands of the king. Or they who extort money and other things under novel forms of torture. Or they who pull out and tear up families.
- (5) (A.S.) Thieves who tie up their heads with a piece of cloth, steal lands from weak and ignorant rustics, or secure in their hide-outs in the hills and forests, violently seize the lands of others. It is but fitting that Rudra is the lord of both the kinds of land-grabbers.
- (6) The covering of the head is in some cases a sign of rank and honour, and in others a necessary protection from heat, cold and rain.

9th Yajus

नम इषुमद्भ्यो धन्वाविभ्यश्च वो नमः

नमः Salutation to इषुमद्भ्यः ye who bear darts धन्वाविभ्यश्च and
who carry bows वो नमः unto ye salutation.

Salutation to ye who bear darts, and who carry bows; unto ye salutation.

- Note:** —(1) Bhaskara says: From this onwards by the use of the second person, the followers of Rudra are addressed directly. Generally Rudra was hailed so far as their leader. A. Sankara's view has been quoted already—that from 2-1 to 3-8 Rudra was hailed as Jagadishwara—lord of the world, and from this onwards He is hailed as sarvathmaka—the self of all.
- (2) Ishumadhbya Dhanvavibyascha—(S) the followers of Rudra bear bows and arrows to frighten the world. (B.B.) simply says that the followers bear bows and darts. (A.S.) says that they carry these weapons to protect the worlds.
- (3) Vo Namaha — (A.S.) The followers of Rudra move about in the form of the gods, asuras, and men. They are not different from Rudra. Since they are numerous, they are addressed in the plural. The fiercer sort of Rudras are hailed by two 'Namaha' for pacification, and the gentler sort by one.
- (4) Yajus 9-11 describe the activities of the Rudras. The rishi of the Rudram has his spiritual eye touched and cleared, and is enabled to behold the vision of countless Rudras ever engaged in their divine work of judging men and meting out reward and punishment according to their actions.

10th Yajus

नम आतन्वानेभ्यः प्रतिदधानेभ्यश्च वो नमः

नमः — Salutation to ye, आतन्वानेभ्यः — Who string your bows प्रतिदधानेभ्यश्च — and ye who fit arrows in them वो नमः — unto ye salutation.

Salutation to ye who string your bows and ye who fit arrows in them; unto them my salutation.

11th Yajus

नम आयच्छद्भ्यो विसृजद्भ्यश्च वो नमः ।

नमः — Salutation to आयच्छद्भ्यो — ye who pull the strings विसृजद्भ्यश्च — and let fly the shafts वो नमः — unto ye salutation.

Salutation to ye who pull the bowstrings and let fly the shafts; unto ye salutation.

12th Yajus

नमो अस्यद्भ्यो विद्यद्भ्यश्च वो नमः ।

नमो — Salutation to अस्यद्भ्यो — ye who let fly the arrows विद्यद्भ्यश्च — and ye who pierce your targets वो नमः — unto ye salutation.

Salutation to ye who loosen the arrows and pierce the persons you aim at; unto ye salutation.

13th Yajus

नम आसीनेभ्यः शयानेभ्यश्च वो नमः ।

नमः — Salutation to आसीनेभ्यः — ye who are seated शयानेभ्यश्च — and who are reclining वो नमः — salutation unto ye Rudras.

Salutations unto ye Rudras who are seated and who are reclining.

Note:—After describing the warrior-aspect of the Rudras engaged in their divine work, the remaining Yajus of this Anuvaka proceed to describe their human aspect — that they are all men engaged in their daily tasks.

14th Yajus

नमः स्वपद्भ्यो जाग्रद्भ्यश्च वो नमः ।

नमः स्वपद्भ्यो—Unto ye who are in the form of those who are asleep जाग्रद्भ्यश्च वो नमः and awake, salutation.

Unto ye Rudras who are in the form of those who are asleep and awake, salutation.

15th Yajus

नमस्तिष्ठद्भूयो धावद्भूयश्च वो नमः ।

तिष्ठद्भूयो—Unto ye Rudras who are in the form of those who stand धावद्भूयश्च वो नमः and those who run, salutation.

Unto ye Rudras who are in the form of those who stand and those who run, salutation.

16th Yajus

नमः समाभ्यः समापतिभ्यश्च वो नमः ।

समाभ्यः — Unto ye Rudras that are in the form of those who sit in assemblies समापतिभ्यश्च वो नमः— and those who preside over assemblies, salutation.

Unto ye Rudras who are in the form of those who sit as members of assemblies and those who preside over them, salutation.

17th Yajus

नमो अश्वेभ्यो अश्वपतिभ्यश्च वो नमः ।

अश्वेभ्यो — Unto ye Rudras who are in the forms of horses अश्वपतिभ्यश्च वो नमः — and the lords of horses, salutation.

Unto ye Rudras who are in the forms of horses and lords thereof, salutation.

Note:—(1) This fittingly concludes the warrior-aspect of Rudra and his followers -- that they are the steeds used in war and the cavaliers who mount them. I have already drawn attention to the Thiruvilayadal Pura-nam story connected with the life of the Tamil saint Manickavachagar. The saint who was one of the ministers of the Pandyan king of Mathurai was entrusted with a large amount for the purchase of horses to replenish the royal stables. On the way to the east coast, he met his Guru who was Lord Siva himself, and got initiated. He spent the king's

money in building a temple for which he was imprisoned. He mentioned a date for the arrival of the horses. Lord Siva converted a large pack of jackals into horses, and he and his Rudra ganas rode the horses and exhibited the excellences of the horses, and their horsemanship before the king.

- (2) (B. B.) Asvebyo — they who possess no wealth. Bhaktas who have renounced everything. Aswathibyascha — cavaliers, or persons having great Sri or affluence or powers. (Bhaskara's meanings do not seem appropriate in the context.)

Fourth Anuvaka

1st Yajus

नम आख्यायिनीभ्यो विविध्यन्तीभ्यश्च वो नमः ।

नमः — Salutation to आख्यायिनीभ्यो — ye who can hit and pierce from all sides विविध्यन्तीभ्यश्च वो नमः and who can pierce in diverse and manifold ways.

Salutation unto ye who can hit and pierce from all sides, and ye who can pierce in diverse and manifold ways.

Note: — (1) This Anuvaka contains 17 Yajus. Sayana says these are a continuation of the double namaskaras, that the second Anuvaka mainly praised the forms assumed by Rudra, the third mainly praised him as the prince of thieves and the fourth in the forms of various castes and tribes. Bhaskara says that, from this Anuvaka the lordship of Rudra over Kriya — activity, Guna — qualities or nature and Dravya — things and materials, are set forth. The address is directly in person and to groups and collections. A. Sankara says that as in the third Anuvaka, Rudra is treated in His Sarvathmaka aspect — as the self of all.

- (2) In anticipation of the next yajus, Sayana states that the persons referred to are Sri-Moorthaya — females — and A. Sankara follows in this. It can be either

15th Yajus

नमस्तिष्ठद्भ्यो धावद्भ्यश्च वो नमः ।

तिष्ठद्भ्यो—Unto ye Rudras who are in the form of those who stand धावद्भ्यश्च वो नमः and those who run, salutation.

Unto ye Rudras who are in the form of those who stand and those who run, salutation.

16th Yajus

नमः सभाभ्यः सभापतिभ्यश्च वो नमः ।

सभाभ्यः — Unto ye Rudras that are in the form of those who sit in assemblies सभापतिभ्यश्च वो नमः— and those who preside over assemblies, salutation.

Unto ye Rudras who are in the form of those who sit as members of assemblies and those who preside over them, salutation.

17th Yajus

नमो अश्वेभ्यो अश्वपतिभ्यश्च वो नमः ।

अश्वेभ्यो — Unto ye Rudras who are in the forms of horses अश्वपतिभ्यश्च वो नमः — and the lords of horses, salutation.

Unto ye Rudras who are in the forms of horses and lords thereof, salutation.

Note:—(1) This fittingly concludes the warrior-aspect of Rudra and his followers — that they are the steeds used in war and the cavaliers who mount them. I have already drawn attention to the Thiruvilayadal Pura-nam story connected with the life of the Tamil saint Manickavachagar. The saint who was one of the ministers of the Pandyan king of Mathurai was entrusted with a large amount for the purchase of horses to replenish the royal stables. On the way to the east coast, he met his Guru who was Lord Siva himself, and got initiated. He spent the king's

money in building a temple for which he was imprisoned. He mentioned a date for the arrival of the horses. Lord Siva converted a large pack of jackals into horses, and he and his Rudra ganas rode the horses and exhibited the excellences of the horses, and their horsemanship before the king.

- (2) (B. B.) Asvebyo — they who possess no wealth. Bhaktas who have renounced everything. Aswathibyascha — cavaliers, or persons having great Sri or affluence or powers. (Bhaskara's meanings do not seem appropriate in the context.)

Fourth Anuvaka

1st Yajus

नम आख्यायिनीभ्यो विविध्यन्तीभ्यश्च वो नमः ।

नमः — Salutation to आख्यायिनीभ्यो — ye who can hit and pierce from all sides विविध्यन्तीभ्यश्च वो नमः and who can pierce in diverse and manifold ways.

Salutation unto ye who can hit and pierce from all sides, and ye who can pierce in diverse and manifold ways.

Note: —(1) This Anuvaka contains 17 Yajus. Sayana says these are a continuation of the double namaskaras, that the second Anuvaka mainly praised the forms assumed by Rudra, the third mainly praised him as the prince of thieves and the fourth in the forms of various castes and tribes. Bhaskara says that, from this Anuvaka the lordship of Rudra over Kriya — activity, Guna — qualities or nature and Dravya — things and materials, are set forth. The address is directly in person and to groups and collections. A. Sankara says that as in the third Anuvaka, Rudra is treated in His Sarvathmaka aspect — as the self of all.

- (2) In anticipation of the next yajus, Sayana states that the persons referred to are Sri-Moorthaya — females — and A. Sankara follows in this. It can be either

in the form of female Rudras, or in the form of humans who can attack men by love, hatred, jealousy, anger etc. from all sides and in a thousand ways. Bhaskara states that they are the followers of Rudra.

2nd Yajus

नम उगणाभ्यस्तृगंहतीभ्यश्च वो नमः ।

उगणाभ्यः To ye who are in the form of the superior saptha-Mathas and तृगंहतीभ्यश्च वो नमः and the fierce deities that can harm and inflict pain and misery, salutation.

Salutation unto ye who are in the form of the superior female gods and the fierce revengeful and harmful goddesses.

- Note:* —(1) Bhaskara does not apply yajus 1 & 2 to females. He does not seem to contemplate the possibility of female forms of Rudra's sakthis. He explains Uganabhya as superior Ganas. Ganas are three times multiple of a Pathi which has been explained before; it is a military term indicating a cohort consisting of the four-fold division of a certain number of chariots, elephants, cavalry, and foot-soldiers. Thrigumhatheebyaha — according to Bhaskara — are persons who torture others in diverse ways.
- (2) Sayana and A. Sankara agree in applying this Yajus to female forms, and their meaning seems to be preferable. According to them, Uganas are the superior Saptha Mathrukas whose images are carved in temples—Brahmi, Maheswari, Kaumari, Vaishnavi, Vaarahi, Indrani, and Chamundi. Thrigumhatheebyaha are the fierce goddesses who inflict pain, like Durga, Kali, Karali, Mahamayi etc.

3rd Yajus

नमो गुत्सेभ्यो गुत्सपतिभ्यश्च वो नमः ।

नमो गुत्सेभ्यः Salutations unto the covetous and greedy.

गुत्सपतिभ्यश्च वो नमः Unto the leaders of such, salutations.

Salutations unto ye the covetous and the greedy, and the leaders of such.

Note:—Bhaskara gives the rootmeaning which is “a clever and intelligent fellow”. It has a nuance of undesirable sharpness, and came to apply to a sharper person who lived by his wits. Sayana and A. Sankara take it as the covetous and the greedy materialists who are fond of worldly pleasures.

4th Yajus

नमो व्रातेभ्यो व्रातपतिभ्यश्च वो नमः

नमो व्रातेभ्यो Salutation unto ye motley crowds and races
व्रातपतिभ्यश्च वो नमः and the leaders of such.

Salutation unto ye men of motley crowds and races, and the leaders of such.

Note:—(1) While, according to Bhaskara's meaning, the former yajus will apply in its better sense to such races like the Jews and the Parsis and communities like the Marwaris and Nattukkottai Chettiars, who are keen business-men and who live by their wits and intelligence, such groups at least have an identity and code of their own, but the Vrathas mentioned herein have no moorings of their own. They are the floating population owning allegiance to no country, race or religion and hence not bound by any Dharma or code of conduct. Hence a Vratha is used as a term of opprobrium. Such persons are traders, sailors etc. and the worse kind are the adventurers, sharpeners etc. who throng the great emporiums and metropolises. They too are forms of Rudra, asserts this yajus.

- (2) (S) and (A.S.)—Crowds of different races. (B.B.) Men of different races; with no fixed means of livelihood or code of morals and conduct, who are mercenaries and live by killing.

5th Yajus

नमो गणेश्यो गणपतिभ्यश्च वो नमः ।

नमो गणेश्यः— Salutations unto ye Ganas गणपतिभ्यश्च वो नमः and the lords of such Ganas.

Salutations unto ye Ganas and their lords.

Note:—This and the next apply to the Rudra Ganas called Pramatha Ganas of which Vigneswara, Nandi and others are the leaders.

6th Yajus

नमो विरूपेभ्यो विश्वरूपेभ्यश्च वो नमः ।

नमो विरूपेभ्यः Salutation to ye who assume grotesque and monstrous forms विश्वरूपेभ्यश्च वो नमः— and who assume other diverse forms.

Salutations to ye who assume grotesque and monstrous forms, and other diverse shapes.

Note:—Visvaroopebyaha—Grotesque forms like nakedness, baldness etc.

Visvaroopebyaha — (S) Forms with faces like tiger, elephant etc. (S.S.) gives apart from the above meaning, though the Ganas have no real forms like God Rudra himself, but like him and for the purpose of Upasanas, they take these Visvaroopas.

7th Yajus

नमो महद्भ्यः क्षुल्लकेभ्यश्च वो नमः ।

नमो महद्भ्यः Salutations unto ye the great ones. क्षुल्लकेभ्यश्च वो नमः— and to the small ones.

Salutations unto ye the great ones and the small ones.

Note:—(1) This and the next yajus declare that Rudra is the entire gamut of beings from the highest to the lowest.

- (2) Mahadhyaha—Kshullakebyaha—Those possessing the eight supernatural powers of Anima, Mahima etc. are the great, regarding whom a verse runs:

They who while on earth can create
Heavens with their myriads of constellations,
Who though masters of Anima and the eightfold Siddhis,
Get not puffed up with pride at their own mighty powers,
But of whom and their acts Lord Siva himself ever
doth stand amazed.

Kshullakas: (S) Persons devoid of such powers. (B.B.) Persons of small intelligence, form and powers. Or persons who confound and create confusion in others.

8th Yajus

नमो रथिभ्यो ऽरथेभ्यश्च वो नमः ।

नमो रथिभ्यः — Salutation to ye who ride in chariots
अरथेभ्यश्च वो नमः— and ye who ride on no conveyance but walk
on foot.

Note:—This yajus declares that Rudra is in the form of the rich and the affluent who ride in comfort in conveyances, and the poor who have to trudge it on foot. Ratha—Chariot stands as Upalakshana for all kinds of conveyances.

9th Yajus

नमो रथेभ्योः रथपतिभ्यश्च वो नमः ।

नमो रथेभ्यो — Salutations to ye who are in the forms of chariots. रथपतिभ्यश्च वो नमः — and their owners.

Salutations to ye who are in the form of chariots, and those who own them.

Note:—Sayana and A. Sankara pass over most of the yajus saying that their meaning is plain. Bhaskara alone furnishes some notes. He quotes from the Mahabharatham when Rudra set out to fight Tripura “The four horses were the four Vedas and all the gods constituted the chariot”.

10th Yajus

नमः सेनाभ्यः सेनानिभ्यश्च वो नमः ।

नमः सेनाभ्यः — Salutation unto ye in the form of armies.
सेनानिभ्यश्च वो नमः— and the leaders of such armies. Salutation
unto ye in the form of armies, and the leaders of such armies.

Note: —Yajus 8 to 11 of this Anuvaka describe that armies and their military accountments are Rudra and His followers. How? In the Tamil hagiology of the Peria Puranam, a Brahmin named Nami Nandi was employed in the Tiruvarur temple. He used to bathe every night, perform Shiva Puja, take meals, and then go to sleep. The Tiruvarur temple has got a huge car, and the procession of the car is the biggest event of the year. Thousands of men of all castes drag the car. On one of these days Nami Nandi came home late at night, and thinking that he was sullied by close contact with all castes of men when he supervised the procession, he went to bed without bathing, or performing the puja and without food. God appeared in his dream, and asked him why he had not done his usual pooja. Nami Nandi pleaded his lack of purity. God asked him "What does the Tiruvarur Puranam state? It states that all born in Tiruvarur are holy and pure. Lo, behold now!, called the Lord and Nami Nandi saw all in Tiruvarur as Rudra Ganas. And Nami Nandi straightaway performed Siva Pooja with spiritual insight and attained the feet of the Lord. In the Gita, Lord Krishna conferred the Divyam Chakshus on Arjuna and he beheld both the armies of the Pandavas and the Kauravas as Deva Sangas.

11th Yajus

नमः सत्तुभ्यः संग्रहीतुभ्यश्च वो नमः

नमः सत्तुभ्यः Salutation to ye who are in the form of those
who teach the driving of chariots to others संग्रहीतुभ्यश्च वो नमः and
who drive the vehicles themselves. Salutation to ye who are in

the form of those who teach chariot-driving to others, and those who drive the vehicles themselves.

Note: —(A.S.) Says those who start and drive chariots, and control and stop them.

12th Yajus

नमस्तक्षभ्यो रथकारेभ्यश्च वो नमः ।

नमः तक्षभ्यः — Salutation to ye in the form of carpenters. रथकारेभ्यश्च वो नमः and ye fashioners of chariots.

Salutations to ye who are in the form of carpenters, and fashioners of chariots.

Note: —Rathakaras are artisans who have specialised in the making of chariots. Some Smritis mention Rathakaras as a minor sub-caste.

13th Yajus

नमः कुलालेभ्यः कर्मरिभ्यश्च वो नमः ।

नमः कुलालेभ्यः Salutations to ye who are in the form of those making mud vessels कर्मरिभ्यश्च वो नमः and those working in metals.

Salutations to ye who are in the form of those who mould clay and make mud-vessels, and artisans working in the metals.

Note:—Artisans working in the metals are gold and silversmiths, blacksmiths etc.

14th Yajus

नमः पुञ्जिष्टेभ्यो निषादेभ्यश्च वो नमः ।

नमः पुञ्जिष्टेभ्यः— Salutations to ye who are in the form of fowlers who net flocks of birds निषादेभ्यश्च वो नमः and fishermen who net shoals of fish.

Salutations to ye who are in the form of fowlers who net flocks of birds and fishermen who net shoals of fish.

Note: —From this onwards to the end (except the next 15th) hunting of various kinds is mentioned. This yajus

stresses that the fowls and the fishermen net large numbers of fowls and fish as their prey.

15th Yajus

नम इषुकृद्भ्यः धन्वकृद्भ्यश्च वो नमः ।

नम इषुकृद्भ्यः — Salutation to ye who are in the form of makers of arrows. धन्वकृद्भ्यश्च वो नमः and of bows.

Salutations to ye who are in the form of makers of arrows and bows.

Note: — Logically this ought to come after yajus thirteen mentioning the artisans. Its appearance here can be justified only on the ground that the bows and arrows are meant for hunting.

16th Yajus

नमो मृगयुभ्यः श्वनिभ्यश्च वो नमः ।

नमो मृगयुभ्यः — Salutation to ye who are in the form of hunters श्वनिभ्यश्च वो नमः and the leaders of hounds.

Salutation to ye who are in the form of hunters, and that of the leaders of hounds.

Note: — Svanibyacha (S) says that they are men who lead the dogs tied with strings round their necks. In England where hunting is popular, there is a master of hounds in charge of them. The dogs may be tied by strings, muzzled, or free. (B) says men in-charge of hounds, attending to the maintenance of dogs.

17th Yajus

नमः श्वभ्यः श्वपतिभ्यश्च वो नमः

नमः श्वभ्यः — Salutation to ye who are in the form of dogs श्वपतिभ्यश्च वो नमः and the lords of such dogs. Salutations to ye who are in the form of dogs and the lords of such dogs.

Note:—(1) Svapathibyascha (B.B.) The owners of dogs, or farmers and cultivators who keep dogs to protect their fields and houses. Some others state that all these are tribes or communities which served Lord Rudra and ensured His grace.

- (2) How are Rudra and his followers identified with dogs and dog-keepers? Sayana explains this point under 3-2 of his Bhashyam (Pp. 36; 37 of the Anandasrama edition), and A. Sankara under this Yajus (Pp. 98; 99. Vanivilas Edition). Readers interested in the original explanations are referred to them. I have dealt with the point in my introduction.

The second Anuvaka ends on Rudra as the great encircler, the swift runner who runs after his enemies; the third Anuvaka on his identity with horses and cavaliers; the fourth Anuvaka with dogs and masters of hounds. Rudra is playing a game of hide and seek with men assuming all these forms in the world high and low.

Fifth Anuvaka

1st Yajus

नमो भवाय च रुद्राय च ।

नमो भवाय—Salutation to Him who is the source of all things रुद्राय च and to him the destroyer of all ills.

Salutation to Him who is the source of all things and to Him the destroyer of all ills.

Note:—(1) From this begins the series of single namaskaras to the end of Anuvaka nine. Bhaskara says: The lordship of Rudra over the universe was established in the prior three Anuvakas. There that God is invoked in his Ashtamoorthi—eightfold aspects. A. Sankara says: In the fourth Anuvaka, Rudra was invoked as Sarvathmaka having the forms of all.

Now in this Anuvaka, by an enumeration of the glories of God which are unique to Him, He is invoked.

- (2) Bhavaya (S) All creatures are born, or come into existence from Him. (B.B.) (a) He who is ever and everywhere. (b) He who exists always and is at no time nonexistent. (c) He who brings forth all things, maintains and develops them (d) He who is honoured and revered by all. (e) He in whom all things exist. (f) Of the eightfold form of Rudra, Bhava is the Adhistana Devata—the presiding deity of the waters.
- (3) Rudraya (S) He who wipes off the Dukham or misery of life or samsara which makes men to weep. (B.B.) Of the Ashtamoorthis, Rudra is the presiding deity of the sun.
- (4) A. Sankara says: The unique glory of Lord Rudra is his fivefold act of the creation of the universe, its preservation, destruction, bondage, and release. By 'Bhavaya' His act of creation, by 'Rudraya' His act of moksha or release are set forth.

2nd Yajus

नमः शर्वाय च पशुपतये च ।

नमः शर्वाय च Salutation to the destroyer पशुपतये च — and to the protector of all Pasus—beings in bondage.

Salutation to the destroyer and to the protector of all beings in bondage.

- Note:—*(1) Sarvaya (S) He who destroys sins. (B.B.) He who kills everything at its end. Of the Ashtamoorthis, this is the form of fire. (A.S.) The destructive third aspect of God declared in the Srutis is mentioned here.
- (2) Pasupathaye (S) He protects the Ajnanis—the ignorant who are little better than the beasts. (B. B) This is the Adhishtana Devata form of the

earth. (A.S) By Pasu the fourth act of God of binding creatures in bonds of *samsara* and by Pathi the fifth act of releasing them from such bonds are stated.

3rd Yajus

नमो नीलघ्रीवाय च शितिकण्ठाय च ।

नमो नीलघ्रीवाय च Salutation to Him whose throat is black
शितिकण्ठाय च — and whose throat is white.

Note:—The allusion to Rudra's drinking of the deadly Kalakoota poison which was the first product of the churning of the milky sea, has been explained already under 1-9, and also its allegorical significance to the existence of *samsara* in God setting off His entire freedom from it. (A.S) quotes the Rigveda Rudram अहंन् ! इदं ह्यसे विश्वम् — Revered Rudra! thou takest pity on this universe — in this context. He also explains that Rudra's neck was white before the drinking of the poison and turned black thereafter, while some others would have it that except for the portion ringed black, the rest remains white.

4th Yajus

नमः कर्पादिने च व्युप्तकेशाय च ।

नमः कर्पादिने च -- Salutation to him of the matted locks
व्युप्तकेशाय च — and to him clean-shaven.

Salutation to Him of the matted locks, and to Him clean-shaven.

Note:—(1) (S) He having Jatajoota—the name of the matted locks of Rudra. Persons of the Pasupatha sect have these matted locks. (A. S) The Bhagavatham describes that Lord Rudra created Veerabadra as His manifestation to destroy the sacrifice of Daksha, and that Veerabadra sprang with these matted locks. Valmiki gives a vivid pen-picture

of Rama sitting with his matted locks in his Chitra-koota Ashram when Bharatha came.

- (2) Vyuptha Kesaya—(S) Rudra stands in the form of the Yathis—the Sanyasis who clean shave their entire bodies. (B. B) Yajamanas or performers of Sacrifices have to shave their heads as part of the ceremonies. Householders and others who remove the front and back portions of the hairs on the head leaving a tuft in the middle in the orthodox fashion are also Vyuptha Kesas according to some. (A. S) The Srutis like the Jabalopani-shad and the Narada Parivrajaka Upanishad declare the vows incumbent on Sanyasins. They are Paramahansa Parivrajakas like Dattatreya, Durvasa etc. The Puranas declare the Avatara of Sankara as Bhagavath Padacharya; hence Rudra in the form of Adi Sankara. This Yajus states the inauguration of Brahma Vidya as mentioned in the Srutis.

5th Yajus

नमः सहस्राक्षाय च शतघन्वने च ।

नमः सहस्राक्षाय च — Salutation to Him who hath a thousand eyes शतघन्वने च — and a hundred bows.

Salutation to Him who hath a thousand eyes and a hundred bows.

Note:—(1) This Yajus is an evident echo of the Purusha Sooktham which declares that the Purusha has 1000 heads, 1000 feet and 1000 eyes—all heads, feet, and eyes being His. Thousand and hundred in this Yajus mean countless.

- (2) Sahasrakshaya—(S) Rudra in the form of Indra who has a thousand eyes. (B. B) Having numerous eyes. (A. S) He who has countless eyes, and hence infinite knowledge according to the Sruti 'He who is omniscient and knoweth all things'.

- (3) Sathadhavane (S) Since Rudra had an Avatar Sahasra Bahu, each hand held a bow. (B. B) He who had hundreds of bows and wielded numerous weapons. (A. S.) He who had numerous bows like the Vedas, Pranava, Meru, Pinaka etc., as described in the Mahabharatha. This Yajus is an allusion to the burning of the Tripura described in the Vedas.

6th Yajus

नमो गिरिषाय च शिपिविष्टाय च ।

नमो गिरिषायच — Salutation to Him who dwelleth on the mount शिपिविष्टाय च —and who is in the form of Vishnu.

Salutation to Him who dwelleth on the mount, and who is in the form of Vishnu.

Note:—(1) Girisaya—has been explained under 1-5 already.

- (2) Sipivishta (B.B.) Vishnu is Sipivishta. 'Sacrificial animals are sipis', says a Sruthi; hence He has entered all beings as their Antharyami—the Inner Ruler Immortal (b) He who ever dwells amidst forests of deodars. (c) Rudra in the form of the sun. For, the Skanda Purana states: The letter 'se' denotes waters due to its coolness, or since Vishnu lies on them, 'Pa' denotes drinking the waters, or protecting them. Hence 'sipi' means the rays of the sun. The sun enters the rays; hence he is called 'Sipivishta'.

7th Yajus

नमो मीढुष्टमाय चेषुमते च

नमो मीढुष्टमाय — Salutation to Him who showereth very much, ईषुमते च । — and who beareth arrows.

Salutation to Him who showereth very much, and who beareth arrows.

- Note:—**(1) Meedushtama recurs in 1-13 and has been explained therein. A. Sankara prefaces yajus 6 and 7 that they state that Rudra is in the form of the Trimurthis, and his superiority to all else in the universe. He explains Meedushtama as one having over-powering vital energy; in this context it refers to Hiranyagarba, the creator of the World whose energy it represents. By this the Sruti "He is Brahma, He is Hari, He is Indra, He is Akshara, the supreme self-effulgent one," is explained.
- (2) Ishumathe cha—(S) He who beareth arrows. (B. B.) He who has numerous arrows, or holds an arrow. (A. S.) He who beareth a famous arrow, for the Sruthi states: 'He fashioned a goodly shaft—fire was the head, the moon was the prong, Vishnu was the keen point'.

8th Yajus

नमो ह्रस्वाय च बामनाय च

नमो ह्रस्वाय च — Salutation to Him who assumeth a small size.

बामनाय च — and is in the form of a dwarf.

Salutation to Him who assumeth a small size, and Him who is in the form of a dwarf.

Note:—(1) Hrasvaya—there is a difference between the two words in this yajus. — the first is the voluntary form taken by God to enter the heart of His devotees. Since the heart is of a small size, God appears in the size of a thumb but with all His limbs in perfect proportion to His small size. When Asvathama aimed his Apandava Astra at Parikshit in the womb of his mother Uttara, Krishna entered it in this Hrasva form and protected the child. This is the form prescribed for the Dahropasana in the Chandogya Upanishad.

- (2) Vamanaya cha— A man born as a dwarf due to a natural defect. The Vamana Avatara of Vishnu is famous. (A. S.) A person born with shortened limbs. The avatara of Maha Ganapati from Parameswara is as a dwarf according to the Puranas. Hence Vamanaya here refers to Rudra's Avatar as Ganapati.

9th Yajus

नमो बृहते च वर्णीयसे च ।

नमो बृहते च — Salutation to the great and majestic one.
वर्णीयसे च — to Him who is full of all excellences.

Salutation to the great and majestic one, to Him who is full of all excellences.

Note:—(1) (S) He who is striking and majestic in form and appearance is Brihat. (A.S.) Brihatvam—Greatness arises by absence of limitations in space, time, and existence of other objects. This has been established with regard to Brahman in the Brahma Mimamsa of Badarayana. Hence the word Brihathe means Para Brahman, and that Rudra is Brahman. An Atharva Veda Sruti states: "Why is he called as Para Brahman? Since He is supremely great, and he fills all things, and makes all great."

- (2) Varsheeyase cha—(S) One full of all excellent qualities. (B.B.) Ancient, or full in form and knowledge. (A. S.) This word refers to the Srutis: "One whose desires and resolves are true and get fulfilled." It is said that God's powers and glories are infinite, and that knowledge, strength, and action are inherent in Him!

10th Yajus

नमो वृक्षाय च संवृष्यने च ।

नमो वृक्षाय च — Salutation to the ancient one
who is loudly praised by the scriptures.

Salutation to the Ancient One who is loudly praised by the scriptures.

Note:—(1) Vriddhaya (S) He who is great in age.

- (2) Samvridhvane Cha (S) He who is well-praised by the Srutis. (B.B.) He who is always praised, or whose praises always grow and augment, as e.g. 'Let good hymns praise thee' (Veda). Or He who augments, or increases the happiness and prosperity of His devotees. (A.S.) He who is older than others is a Vriddha. Rudra is older than all else. He is fit to be revered and worshipped by all there is none else fit to be worshipped by Him. A Purana states: 'He who alone hath great might and powers should be worshipped. Come and count on your fingers—whom does Rudra who hath a crescent on his head worship, or what persons do not worship this Lord of all creatures?' By this the Vedic injunction: "He whom you hail as 'Namaha', bow your head unto him. — That Rudra is fit to be bowed unto by all" is declared. The Rig Veda Rudram praises him as: 'I hear that of all physicians, thou art the greatest.' A verse in the Purana says: 'Thou unto whom all gods bow! We shall not displease thee and risk thy anger by wrong or insufficient praise, or by equal praise with others, or by invoking thee along with the other gods.'

11th Yajus

नमो अग्रियाय च प्रथमाय च ।

नमो अग्रियाय च — Salutation to Him who was before all things प्रथमाय च — and who is foremost.

Salutation to Him who was before all things, and who is foremost.

Note:—(1) Agriyaya (S) He who existed before the creation of the world.

- (2) Prathamaya Cha (S) Who is foremost in assemblies. (B. B.) The prominent one. (A. S.) Since the Srutis declare that Hiranyagarbha or Brahma existed before the world, this states that Rudra existed even before him. The Svetasvathara states 'Rudra created Hiranyagarbha first.'

12th Yajus

नम आशवे चाजिराय च ।

नम आशवेच — Salutation to Him who pervades all अजिराय च — who moveth swiftly.

Salutation to Him who pervadeth all, and moveth swiftly.

Note:—(1) Aasave (S) Has the same sense as Vishnu—the all-pervader. Bhaskara says—He who quickly pervades everything.

- (2) Ajiraya Cha — means the swift goer. A. Sankara says that this is the reason for His pervasion. The Isavasya says: 'The moveless one is swifter than the mind. The senses were not able to reach and grasp their objects before them, for He was there already in them before'.

13th Yajus

नमः शीघ्रियाय च शीघ्र्याय च ।

नमः शीघ्रियाय च — Salutation to Him who is in fast-moving things शीघ्र्याय च — and in the rushing cascades. Salutation to Him who is in fast-moving things and in headlong cascades.

Note:—(1) Seegriyaya—(S) merely says 'the quick goer'. (B. B.) He who exists in fast-moving waters. (A. S.) He who is the Antaryami the inner spirit in fast-flowing rivers.

- (2) Seebyaya Cha (S) Is a word applying to waterfalls; He who resides in them. (B. B.) is not clear. He says both the words are the same, and this is one division of the swift-flowing waters.

(A. S.) confines seegriya to flowing rivers and seebya to cascades. His distinction is preferable.

- (3) Mine—The last three Yajus are an exposition of the Sruti आपो वा इवः सर्वम् — 'Verily waters are all this.' The portion in the famous Antharyami Brahmanam of the Brihad Aranyaka applicable to this is following: यो अप्सु तिष्ठन् अद्भ्यो अन्तरो, यमापो न विदुः, यस्यापः शरीरं योऽपो अन्तरो यमयति। (3-7-4) 'He who standeth in the waters and is inside them, whom the waters know not, whose body the waters constitute, who controls the waters from within.'

14th Yajus

नम ऊर्ग्यसि वावस्वन्याय च ।

नम ऊर्ग्यसि च — Salutation to Him who is in sounding waves
वावस्वन्याय च — and in the still waters.

Salutation to Him who is in the sounding waves, and in the still waters.

Note:—With a poetic touch the Rudram proclaims that God is in the form of moving waters, rushing cascades, sounding waves, and in the halcyon calm of the sea. If Rudra's anger is seen reflected in the stormy sea when the waves rise up mountains high and thunder, no less is his Siva aspect reflected in the halcyon calm of the same sea when it can be made the text of the invocation: "Om Santih Santih Santih" — God is peace, peace peace. Wordsworth's "Peele castle in a storm" and 'The power of sound' furnish apt commentaries on this Yajus.

15th Yajus

नमः श्रोतस्याय च द्वीप्याय च

नमः श्रोतस्याय च — Salutation to Him who is in the floods
द्वीप्याय च — and in the islands.

Salutation to Him who is in the floods, and in the islands.

- Note:—**(1) **Srothasyaya (S)** He who stands in the floods (A.S.) Says Seeba is a big waterfall, while Srothas is a small cascade.
- (2) **Dveepyaya Cha—**The isles may refer to those in rivers and seas. According to Hindu Puranas the world has been divided into seven isles.
- (3) **This Anuvaka ends on the note of the waters which girdle the earth and the earth itself composed of isles.** Rudra is the world made up of the waters and land.

Sixth Anuvaka

1st Yajus

नमो ज्येष्ठाय च कनिष्ठाय च ।

नमो ज्येष्ठाय च—Salutation to Him who is senior कनिष्ठाय च and Him who is junior.

Salutation to Him who is senior, and who is junior.

- Note:—**(1) The sixth Anuvaka consists of 15 Yajus with only one namaha at the beginning. A. Sankara says: In the fifth Anuvaka Bhagavan Rudra was hailed as having varied Mahimas or glories; in the sixth, He is hailed as being Sarvathmaka and Sarva Antharyami—as being in the form of all and controlling all from within.
- (2) **Jyeshta Kanishta (S)** One who has more of learning, wealth is Jyesta; one devoid of them is small and is Kanishta. (B.B.) Senior in age or praiseworthy is Jyeshta; one who is youthful, boyish, and less endowed is a Kanishta. (A. S.) One who is more advanced in years, learning, or Asrama is Jyeshta; one who has less of them is Kanishta.

2nd Yajus

नमः पूर्वजाय चापरजाय च ।

नमः पूर्वजाय च Salutation to Him who was born before all अपरजाय च —and who will be born last.

Salutation to Him who was born before all, and who will be born after all.

Note:—(1) Poorvajaya — (S) Before the universe in the form of Hiranyagarba the Creator. (B. B.) As the first in point of time, i.e., birthless. That Reality or Existence which was before all things is indicated here; Rudra or God is not really born. A Sruti says: "Man afraid of death seeks refuge in Thee since thou art birthless." (A. S.) God exists before as the cause of all things, like clay for the pot, and later on as the effect of all causes, as the pot from the clay.

(2) Aparajaya cha — (S) God springs up as the Kalagni, the fire which burns up the universe at the time of its destruction. (B. B.) He who is born after, or remains after all things.

3rd Yajus

नमो मध्यमाय चापगल्भाय च ।

नमो मध्यमाय च—Salutation to Him who appears in the middle.
अपगल्भाय च — and who appears undeveloped. Salutation to Him who appears in the middle, and who appears undeveloped.

Note:—(1) Yajus 1 to 3 deal with the Time aspect of Rudra.

(2) Madhyamaya — (S) The universe does not exist before and after; it appears in the middle; hence Rudra who appears in the middle period as gods, men, beasts and other forms. (B. B.) He who appears in the middle period, or in a state of maturity as man. (A. S.) As a youth.

(3) Apagalbaya cha — (S) A boy whose senses have not developed. (B. B.) A babe. (A. S.) A boy with undeveloped senses.

4th Yajus

नमो जघन्याय च वृजिन्याय च ।

नमो जघन्याय च — Salutation to Him who is born from the back
or end-side वृजिन्याय च — and from the rootside.

Salutation to Him who is born from the back or endside, and from the rootside.

Note:—(1) A. Sankara says that the yajus starting from this state the Antharyami aspect of Rudra.

(2) According to Indian classification birth is of 4 kinds:—

(a) Yoniyam or through the yoni or vagina. This will cover man and animals. But the present yajus seems to refer only to animals as a calf from a cow, as Sayana points out. (b) Andajam—Birth from eggs like birds and reptiles. (c) Svedhajam—Literally from sweat, but from conditions of heat and moisture conducing to birth, like insects such as mosquitoes, bugs, flies, bacteria etc. (d) Udbhiddhajam—Those which pierce the ground and spring up like vegetation. Animals and trees alone are mentioned in this and men in the next yajus, but they are Upalakshana for all the four kinds of birth.

(3) Budhniyaya cha—Budhnam is the root: hence anything springing from the root like the stems of trees and all vegetation.

5th Yajus

नमः सोम्याय च प्रतिसर्याय च ।

नमः सोम्याय च—Salutation to Him who is born in this mixed world of good and bad प्रतिसर्याय च—and in things that move.

Salutation to Him who is born in this mixed world of good and bad, and in things that move.

Note:—(1) Sobyaya—(S) That which exists with both good and bad, hence this world. For an Atharvana Sru-thi states: 'One gains the meritorious worlds by good deeds, and the sinful worlds by sins, and this world of men by acts good and bad'. (B. B.) Soba is the name of the capital of the Gandharvas. It stands Upalakshanam for all cities and towns.

Hence He who is in all towns and cities. (This is a far-fetched meaning). Or Uba is the Dvandvas, or opposites of heat and cold. He who is in both heat and cold.

- (2) Prathisaryaya cha — (S) Prathisara is the Raksha-bandha or holy protective thread tied round the waist at the time of marriage and other auspicious occasions. He who deserves the tying up of the Prathisara. (This does not seem to be good meaning). (B.B.) A retrograde or contrary movement like the ebb of tides and rivers is a Prathisara; hence He who is in the ebbs and retrogressive movements in material things, in the course of this and other worlds, and in time. (A. S.) Moving or going about; hence all movements of moving animate beings.

- (3) Yajus 5 and 6 mention life in all the worlds.

6th Yajus

नमो याम्याय च क्षेम्याय च

नमो याम्याय च — Salutation to Him who is in the world of Yama क्षेम्याय च — and in the worlds of safety.

Salutation to Him who is in the worlds of Yama and in the worlds of safety.

Note:—(1) Yamyaya Cha — One commentator says — Rudra who is in the form of Yama. (S) The Yama Bhatas or servants of Yama charged with the duty of punishing sins. (B. B.) Yama is the last breath. Rudra as the God of destruction literally exists in the last dying breath. Or persons who are condemned to live in Yamapuri, in the seven nether worlds ruled by Yama.

- (2) Kshemyaya Cha — (S) Moksha or final release; hence persons fit for Moksha. (B. B.) Kshema is protection, or Moksha, or a place of refuge; hence

persons fit for protection, Moksha or a secure place of refuge. (A.S.) Svargaloka, the heaven.

7th Yajus

नम उर्वराय च खत्याय च ।

नम उर्वराय च—Salutation to Him who is in the bountiful fields खत्याय च — and in the threshing floors.

Salutation to Him who is in form of the bountiful fields, and the threshing floors.

Note:—After mentioning Rudra is in all worlds, this Yajus states that Rudra is in the fertile fields and threshing floors connected with agriculture.

8th Yajus

नमः श्लोक्याय च अवसान्याय च

नमः श्लोक्याय—Salutation to Him who is hymned by the Vedic Mantras अवसान्याय च — and who is expounded in the Vedantic Upanishads.

Salutation to Him who is praised by the vedic Mantras, and who is expounded in the vedantic Upanishads.

Note:—(1) The fourth sutra in Badarayana's *Brahma-Sutras* states "That this Samanvayath—Brahman is un-animously and purposefully expounded by all the Vedas." This Yajus declares the same thing.

(2) *Slokyaya* (S) Slokas are Vedic Mantras; He who is in them. (B. B.) Slokas are verses with fixed length; He who is in poetry.

(3) *Avasanyaya Cha* (S) Vedanta in which God is propounded. (B. B.) collective meaning or significance of a verse.

(4) (S). (B.B.), and (A.S.) agree in giving the same meaning that Rudra is praised in the Vedas and propounded in the Upanishads.

9th Yajus

नमो वन्याय च कक्ष्याय च ।

नमो वन्याय च—Salutation to Him who is in the form of trees in the forests कक्ष्याय च — and of creepers in bowers.

Salutation to Him who is in the form of trees in the forests and of creepers in bowers.

Note:—Logically this should follow Yajus 7.

10th Yajus

नमः श्रवाय च प्रतिश्रवाय च ।

नमः श्रवाय च—Salutation to Him who is sound प्रतिश्रवाय च and its echo.

Salutation to Him who is sound, and the echo of the sound.

Note:—(1) According to some Darsanas शब्दनिष्ठं जगत् — the world has sprung from sound. Sound is the subtle form of which the world is the gross manifestation. The world exists as long as the power of sound exists and dissolves when the sound subsides into Mounam or silence. This Yajus has the logical connection with Yajus No. 8 since the Vedas and Upanishads are the most sublime embodiments of sounds.

- (2) Sravaya (S) That which is heard, sound. (B. B.) Sound, or He who is heard of everywhere, i.e., famous.
- (3) Prathi Sravaya (S) Echo. (B. B.) Echo or reply.
- (4) A Sankara says that Rudra is hailed as Sarvathma in the form or self of all from this Yajus.

11th Yajus

नम आशुवेणाय चाशुरपाय च ।

नम आशुवेणाय च—Salutation to Him whose armies move swiftly आशुरपाय च — and who rides on a swift chariot.

Salutation to Him whose armies move swiftly, and who rides on a swift chariot.

Note:—From this again the Yajus reverts to its basic idea of Rudra and his followers as divine warriors. They have to be quick-moving in their eternal battles with the Asuras, the array of the higher forces of spiritual light, self-control and austerity, against the lower forces of darkness, ignorance and unbridled gratification. As forces carrying on the divine work of destruction in the world through afflictions, old age, and death also they have ever to be on the alert and swift-moving.

12th Yajus

नमः शूराय चावभिन्दते च ।

नमः शूराय च — Salutation to the warrior अवभिन्दते च who pierceth His enemies.

Salutation to the warrior, He who pierceth his enemies.

Note:—(1) Wordsworth wrote a poem called 'The Happy warrior' which starts as follows:

"Who is the happy warrior, who is he
That every man in arms would wish to be?"
If a question were to be put:
"Who is the peerless warrior, who is he
That every man in arms would like to bow?"

This Yajus declares it is Rudra; He is the Soora par excellence.

Note:—(2) Avabindhate Cha (S) He who strikes and cuts down His enemies. (B. B.) He who cuts down without effort the enemies of His devotees. He cleaves the heads of those who hate Dharma. (A. S.) He cleaves the heads of those who hate Brahman or God.

13th Yajus

नमो वमिणे च वरुणिने च ।

नमो वमिणे च — Salutation to Him who is clad in armour वरुणिने च — who has provided a safe place for His charioteer.

Salutation to Him who is clad in armour Himself, and who has provided for the safety of His charioteer.

Note:—(1) This and the next Yajus present a picture of Rudra in complete accoutrements of war.

- (2) Varoothine Cha (S) One having a house. (B. B.) One having a superior residence. (This meaning does not seem to me to fit in under the context). (B. B.) & (A. S.) Bulwark or place of safety for the charioteer. He having such a device on His chariot, or He who protects His charioteer completely and serves as a Varootham for him.

14th Yajus

नमो विल्मिने च कवचिने च ।

नमो विल्मिने च — Salutation to Him who wears a casque
कवचिने च — and a breast-plate.

Salutation to Him who wears a helmet, and a breast-plate.

Note:—Numerous meanings have been assigned to the word Kavacha from complete armour to the partial covering for parts of the body. I have adopted one that seemed fit.

15th Yajus

नमः श्रुताय च श्रुतसेनाय च ।

नमः श्रुताय च — Salutation to Him who is praised in the Vedas
श्रुतसेनाय च — and whose army also is praised.

Salutation to Him who is praised in the Vedas, and whose army also is praised.

Note:—(1) Anuvaka 6 ends on this note of Rudra's praise and that of His army being loudly proclaimed in Vedas.

- (2) Sruthaya (S) Famous in the Vedas. (B. B.) Far-famed.

- (3) Srutha Senaya (S) He whose army is praised by professional minstrels. (B. B.) Whose army is also praised in the Vedas. (A. S.) Says that Rudra is famous as also His army.

Seventh Anuvaka

1st Yajus

नमो वुन्नुभ्याय च ऽऽह्वन्याय च ।

नमो वुन्नुभ्याय च — Salutation to Him who is in the kettle-drum ऽऽह्वन्याय च — who is also the drum-stick.

Salutation to Him who is in the kettle-drum, and who is also the drum-stick.

Note:—(1) Anuvaka 6 closed with presenting Rudra as the mightiest warrior clad in armour. This feature is continued in yajus 1 to 6 of this Anuvaka. B. Bhaskara says: After stating the Visvadhipatyam—the overlordship of Rudra over the universe, this Anuvaka proclaims it by beat of drum. A. Sankara says: In the 7th. Anuvaka Rudra is hailed as Sarva Antharyami—the inner controller and sarvathma—the self of all.

- (2) Dhundubyaya—(S) He who is in the kettle-drum. In what form? Sayana says—as its sound. A. Sankara says: He who is in the drum. Bhaskara after giving this meaning, goes on to give others also—He whose glory is famous. Or He who is in the form of the kettle-drum. A Sruthi says “This vak or speech talketh from the stately Vanaspathi trees, the lords of the forests; it exists in the kettle-drum, in the quiver of arrows, in the veena”.

2nd Yajus

नमो घृण्णवे च प्रमृशाय च ।

नमो घृण्णवे च—Salutation to Him who never turns his back in fight. प्रमृशाय च — But is also circumspect.

Salutation to Him who never turns his back in fight, but is at the same time circumspect also.

- Note:—**(1) "Be bold, be bold, but not too bold" is an English proverb. Mere personal valour without a just estimate of the enemy's strength, and the appropriate counter-tactics to be used against him, is mere rashness. Hotspur in Shakespeare's Henry the Fourth is the portrayal of such a character. Rudra is not only personally brave, but a good and circumspect general.
- (2) Dhrishnave — (S) He who never runs away in battle. (B. B.) One who is bold by nature, or adept in protecting the world.
- (3) Pramrusaya Cha — (S) One who assesses the condition of His enemy. (B. B.) One who can weigh and examine all matters, a Pundit or wise man, or He who is great and excellent. All men worship Rudra for their own betterment, either for prosperity or Moksha. Rudra considers such desires as His own and fulfils them.

3rd Yajus

नमो दूताय च प्रहिताय च ।

नमो दूताय च — Salutation to Him who is in the form of the messenger. प्रहिताय च — and the agent or representative sent for special purposes.

Salutation to Him who is in the form of the messenger, and the agent or representative sent for special purposes.

- Note:—**(1) In war and peace messages and information have to be gathered and conveyed properly. This Yajus deals with persons employed for that purpose.
- (2) Dhoothaya (S) One expert in conveying information. (A. S.) One expert in gathering information about the enemy. (B. B.) Conveyor of messages. What more need be said? God acts as the messenger of His devotees and protects them even in that

capacity. (Krishna acted as the messenger of the Pandavas. In some of the South Indian temples, on the Kanu day succeeding Makara Sankranth, a festival is celebrated which represents Thiagaraja, the God in the Tiruvarur Temple acting as the messenger of Saint Sundara Murthy, to his offended beloved Parathayar.) Or Rudra who out of love for the gods has taken the form of Agni styled as the 'messenger of the gods'.

- (3) Prahitaya Cha (S) A man sent by his master. (B. B.) He who acts as the agent or servant deputed on a specific occasion for a specific duty. Agni again acts as the Prahitha or special agent of the Yajaman or sacrificer and conveys particular oblations in each sacrifice to the god specified. Or He who is deeply interested in the welfare of His devotees.

4th Yajus

नमो निषङ्गिणे चेष्टुधिमते च

नमो निषङ्गिणे च— Salutation to Him who hath a sword इष्टुधिमते च —and a quiver of arrows.

Salutation to Him who hath a sword, and a quiver of arrows.

Note:—This is a repetition of 3-3 नमो निषङ्गिणे इष्टुधिमते तत्कराणां पतये नमः । Bhaskara justifies the repetition saying that the former Rik was as prince of thieves, and the present one as the protector of all creatures. Further, we meet with such repetitions in all religious books of the world in that aspect of God which confronts them most.

5th Yajus

नमस्तीक्ष्णेषवे चाऽऽयुधिने च ।

नमस्तीक्ष्णेषवे च— Salutation to Him with keen shafts आयुधिने च —and all weapons.

Salutation to Him having keen shafts, and all weapons.

Note:—This is a continuation of the idea in the prior yajus. B. Bhaskara says — having famous weapons.

6th Yajus

नमः स्वायुधाय च सुधन्वने च ।

नमः स्वायुधाय च — Salutation to Him bearing a goodly weapon सुधन्वने च — and a goodly bow.

Salutation to Him bearing a goodly weapon and a goodly bow.

- Note*:—(1) Svayudhaya. (S) The goodly weapon of Rudra is the Thrisoola or the trident. (B.B.) having a beautiful weapon, or an Amogha Ayudha—a weapon which never misses the aim; or a weapon having an auspicious shape. Or weapon which He alone is fit to wield, for a Sruti says: "Thou fit to be honoured and worshipped! thou bearest arrows and a bow". Rudra is called Arhan since He alone can lift and bend his Pinaka.
- (2) Sudhanvane Cha (S) Rudra bears a goodly bow in the shape of the Pinaka. (B.B.) Though the word Svayudhaya includes the bow, it is mentioned again on account of its greatness. It is more beautiful than other bows since it is made of gold.

7th Yajus

नमः सुत्याय च पथ्याय च ।

नमः सुत्याय च — Salutation to Him who is in the narrow footpaths पथ्याय च — and in the broad highways.

Salutations to Him who is in the narrow footpaths and the broad highways.

- Note*:—(1) Yajus 1-6 continue the idea at the end of Anuvaka 6 of Rudra's warriorhood. Yajus 8 to the end practically deal with His connection with the waters.

Yajus 7 gets sandwiched between these two sets of ideas. B. Bhaskara says: That Rudra engaged in His act of protecting His devotees is everywhere and controls everything, is set forth now in the entire remaining Anuvaka. A. Sankara also says that the remaining Yajus set forth that Rudra is the Antharyami—the inner controller.

- (2) Sruthyaya. A narrow footpath which can be crossed only on foot.
- (3) Pathyaya Cha — A broad highway fit to be traversed by chariots, horses etc.,
- (4) The above two words can be taken allegorically—narrow and tortuous religious beliefs and practices, and the broad and firm ones inculcated by the great religions and great teachers and prophets intended to be trodden by common humanity. Saint Thiagaraja has composed a famous song 'Sakkani Raja Margamu Undaga' — 'When there is the well-laid king's highway of devotion to God, why do foolish men stray into hard, tortuous, and thorny footpaths and suffer?' Saint Manickavachagar has set forth the same idea in the last of his cantos: "I was straying in the company of fools who did not know the path to Mukti. God pointed out to me the path of devotion and how to shake myself free from my past acts. He washed the impurities of my mind. He made me Sivam or auspicious and ruled me with grace. Oh! who hath received the full measure of the bounty God hath showered on me? I mistook wrong paths to be right ones. He prevented me from following the small pathways and showed me the broad one for obtaining His divine grace. The supreme dancer, He who hath no name and form, taught me the significance of His mystic dance. Oh, who hath received in full measure the bounty of God which he hath showered upon me"?

8th Yajus

नमः काठचाय च नीप्याय च ।

नमः काठचाय च — Salutation to Him who is in the narrow flow of waters नीप्याय च —and in their fall and flow from higher levels to lower.

Salutation to Him who is in the narrow flow of waters and in their descent from higher to lower levels.

Note:—(1) Katyaya (S) Water flows at that place in small quantities; hence it refers to channels. (B.B.) Quotes a Sruti having the meaning of a well and he gives that meaning. Since the word 'Kooṣa' occurs in Yajus 11 it is not apt, nor the next meaning given by him of a lingam cut in stone, since both are out of context. One feels grateful to the great Sayana for giving the strict Vedic meaning in all places without obsessions or flights of fancy.

9th Yajus

नमः सूद्याय च सरस्याय च ।

नमः सूद्याय च — Salutation to Him who is in marshy ferns and muddy places सरस्याय च —and in lakes.

Salutation to Him who is in the marshy and muddy places and in the lakes.

- Note:—*(1) Soodhyaya (S) A muddy place; He who exists in the form of water in such a place. (B.B.) A place which is never free from water and wetness —hence a muddy place.
- (2) Sarasyaya Cha (B.B.) Saras is an artificial pond or lake.
- (3) An inner meaning can also be given. Soodhyaya may indicate persons bogged down in their senses or material life. Bunyan has in his 'Pilgrim's Progress' allegorised a 'Slough of Despond'. In Sanskrit literature the pure mind is compared to the

limpid waters of a lake. Bhoja compares the Pampa saras in his Champu Ramayana to सतां सतां बुद्धिमिव प्रसन्नां — pure and clear like the Satvic minds of the great.

10th Yajus

नमो नाद्याय च वैशन्ताय च ।

नमो नाद्याय च —Salutations to Him who is in the flowing waters of rivers वैशन्ताय च — and in the still mountain tarns.

Salutations to Him who is in the flowing waters of rivers and in the still waters of mountain tarns.

Note:—(1) The Yajus presents a contrast between the flowing waters of rivers and the scarcely disturbed waters in inaccessible clefts and fissures in the hills.

(2) Vaisanthaya Cha (S) a small pond. (B.B.) his meaning is better. A place which has only a small quantity of water. Such waters are used for oblations to the gods and ancestors. They are not made by men but are stated to be dug by the gods for holy purposes.

11th Yajus

नमः कूप्याय चावट्टाय च ।

नमः कूप्याय च — Salutation to Him who is in wells —आवट्टाय च — and in pits.

Salutation to Him who is in the wells and in the pits.

Note:—Rudra is in the form of water in wells whose sides are built up, and pits dug or naturally formed with no such surfacing.

12th Yajus

नमो वज्याय चावज्याय च ।

नमो वज्याय च —Salutation to Him who is born in the rivers as river water अवज्याय च and in the absence of waters,

Salutation to Him who is born in the rains as rainwater and in the absence of rains.

Note:—(1) Varshyaya. (S) He who is in the form of rain-water.

(B.B.) He who exists in rain water. (A.S.) He who causes or induces the rains.

(2) Avarshyaya. (S) That which does not look up to the rains for its supply like the seas etc. Hence the water in the seas etc. (B.B.) He who exists in the seas. Or He who exists in the seas as their water, or as the sea-products like fish, conchs, pearls etc. (A.S.) Rudra the pteraka who causes the absence of rains.

(3) *My meaning:* Rudra is the rains, the rainwater and the fertile parts of the earth sustained by the timely life-giving rains. He is similarly the absence of rains, the consequent droughts and famines and the arid sandy deserts like the Sahara and the Thar. Tamil literature has classified such as palai in its fivefold division, with its people, their characteristics, and the fauna and flora.

13th Yajus

नमो मेघ्याय च विद्युत्याय च ।

नमो मेघ्याय च — Salutation to Him who is in the clouds
विद्युत्याय च — and in the lightnings.

Salutation to Him who is in the clouds and in the lightnings.

Note:—(1) From the 8th Yajus, waters which are called Amrutam or nectar in the Vedas and in the Tamil Kural of Thiruvalluvar, since they sustain life on earth, they are dealt with in their various forms. The Rudram then goes on to clouds and the winds which bring about the rain.

(2) Meghyaya:—Must be taken here as the dark rain-bearing cloud, since the next deals with the white autumnal cloud.

(3) Vidyuthyaya—The Kenopanishad says:

तस्यैष आदेशो यदेतद्विद्युतो व्युद्यतश्च

This is the instruction about God. He is like flash of lightning. (Kena 4—4—29).

14th Yajus

नम ईक्षियाय चास्तप्याय च ।

नम ईक्षियाय च — Salutation to Him who is in the glittering white autumn clouds आतप्याय च — and to Him who is in the rain mixed with sunshine.

Salutation to Him who is in the glittering white autumn clouds and who is in the rains mixed with sunshine.

Note:—(1) I have already stated that the Rudra Rishi was a poet. He described the heavy-laden lovely dark slow-moving rain clouds in the prior Yajus. In this, he naturally passes on to the clouds of the season succeeding the rainy one, the autumn, when the clouds have shed their burden of waters, and hence become quiet, and scurry across the heaven in glittering array.

(2) Aathapyaya Cha—(S) Rains along with sunshine. This is the physical setting favourable for the formation of rainbows. (B.B.) He who is the water when it is heated (as opposed to the cool water mentioned so far, or in the form of steam). Or He who is in sunshine.

15th Yajus

नमो वात्याय च रेष्मियाय च ।

नमो वात्याय च — Salutation to Him who is in the rains accompanied by winds रेष्मियाय च—and in the rains accompanied by hail.

Salutation to Him who is in the rains accompanied by winds and in the rains accompanied by hail.

Note:—(1) So far the gentle aspect of rain was stated; in this its fierce and destructive side is touched upon.

- (2) Vathyaya—(S) Rain accompanied with wind (B.B.) Rains made or brought about by winds; He who is in them. (A.S.). He who is in the wind.
- (3) Reshmiyaya Cha—(S) Creatures die in it (root-meaning); hence Pralaya Kala or Doomsday. The special kind of destructive rain on Pralaya day accompanied with sand and stone. (B.B.) gives the same root-meaning of the word and says at the end of the Yuga a storm called Samwartha blows across the world accompanied with stone and sand; this rain is Reshmi. Some say it denotes the summer season. Some others state that they are dust-storms as in Delhi (A.S.) The day of destruction; He who is in it.

16th Yajus

नमो वास्तव्याय च वास्तुपाय च ।

Salutation to Him who is the wealth of the household वास्तु-पाय च — and its guardian deity.

Salutation to Him who is household wealth and the guardian deity of the household.

Note:—(1) After the fierce prior Yajus connecting Rudra with the cosmic agents of destruction of the world at its end, by a strange and sudden contrast the seventh Anuvaka ends on a deliberately tender note. Rudra is not only the Samhara Moorthy, the God of destruction; He is the Vastavya — the household wealth in the form of cattle, houses etc.

- (2) Vasthupaya Cha—(S) Vasthu is the plot of ground on which the house is built; He who protects them is the Vasthupa, the guardian deity of

houses. (B. B.) or He who stands as the house owner. In the Ramayana as soon as Lakshmana builds an Ashrama for the three of them at Chitrakoota, Rama performed the preliminary Vasthu puja and then only occupied the building. (Valmiki Ramayana, Ayodhya Kanda — canto 56). The Romans too had similar deities for the home and worshipped them devoutly.

Eighth Anuvaka

1st Yajus

नमः सोमाय च रुद्राय च ।

नमः सोमाय च — Salutation to Him who is with His consort Uma.

रुद्राय च — and to Him who is Rudra the destroyer of misery.

Salutation to Him who is with his consort Uma and to Him who is Rudra the destroyer of misery.

Note:—(1) This Anuvaka which contains 17 Yajus is considered as the centre-piece of the Rudram. It can be styled to be the Sadhana Anuvaka. It contains the Siva Mantra Raja. It proclaims the real nature of God, His grace and the ease with which He can be won; that instead of our having to hunt for Him, how He is hunting after man as stated in Thompson's 'the Hound of Heaven'. B. Bhaskara says of the Anuvaka: "In this the gracious forms of Lord Rudra are described. The repetition of the word Rudra, Pasupathi and some others is to remind one of the gracious forms of the Lord." A. Sankara says: "In the 7th. Anuvaka, Bhagavan Rudra was hailed in His aspects of being the Sarvathma and Sarva Antharyami: in the 8th. by a recount of His unique qualities, the reasons and necessity for all beings to worship Him is stated".

- (2) Somaya: (S) He who is with His consort Uma. (B.B.) At the time of His Anugraha, His appearance before votaries, He always appears with Uma, or Rudra in the form of the moon. In that form He sustains and gratifies the gods, Pitrus and men. Or He who is in the form of the Soma Yaga, through which men attain the heavens.
- (3) Rudraya: (S) He who destroys Ruth, the misery that causes one to weep and bewail. (B.B.) states that he has already given the above rootmeaning of the word and proceeds to give another—He who causes all creatures to cry and weep at the end, but adds that He brings about ultimate destruction out of pity so that they might obtain rest and relief from the pains of the Samsara.
- (4) A. Sankara's commentary on this Yajus is good and deserves to be read entire. He takes 'Rudraya' first and says that Rudra is God who wipes off the miseries of man from Samsara. He quotes the Svetasvathara Upanishad which says; 'On the day when men will seize the sky and wrap it round their loins like a garment can they hope to see an end to their miseries without knowing Siva the God'. So if man should desire an end to his miseries, he should know the Lord God. How? This Yajus sets forth the meaning thus: Somaya — Who is Uma? Pronounced in reverse, it is the Pranava word Aum (OM). The Linga and other Puranas explain; "The Parashakthi is Pranava." The supreme Goddess, the Chitshakthi, the queen of the pure intelligence, the Adhi Devatha of Brahma Vidya is mentioned here. Samsara is due to Avidya or ignorance; Brahma Vidya destroys this Avidya; so Parameshwara or the Lord God united with and adorned with Uma or Brahma Vidya becomes the Rudra, the destroyer of Samsara. How do you get that Uma is the Adhi Devatha, the presiding deity

of Brahma Vidya? The Svetasvathara Upanishad declares that the Brahma Vadin Rishis embarked on a search for the ultimate cause of things and 'by the power of their Dhyana or contemplation, they saw the power and the glory of the God hidden in her own qualities.' (1—3) This is expounded in the Siva and the Kurma Puranas. The Kena Upanishad recounts how Uma appeared before Indra and taught him Brahma Vidya. The Kaivalya Upanishad declares: 'A Muni by contemplation of the Parameshwara accompanied by Uma — attains Him, who is the source of all things, the supreme witness, who standeth aloof, but hath this power of granting Moksha when with Uma, but all God's qualities are from her.' The opening verse of the Soundarya Lahari asserts: 'Without thee the mother, God cannot even move.' The Tamil Saint Appar had God-realisation at Thiruvayaru and he saw Lord Siva come 'Like a Lordly male-elephant accompanied by His beloved she-elephant; I saw thy gracious foot and I beheld things which I never saw or knew before.' Sekkizhar the hagiologist-author of the Peria Puranam, the lives of the Tamil Nayanmars, comments; 'Appar saw Lord Siva the quiescent divine being and Sakthi, the principal of divine energy and their interplay in the universe."

2nd Yajus

नमस्ताम्नाय चारुणाय च ।

नमस्ताम्नाय च —Salutation to Him who is red अरुणाय च — and rosy-red also.

Salutation to Him who is red and rosy-red also.

Note:—(1) This yajus is an obvious repetition of Rik-7 असौ यस्ताम्नो अरुण उत बभ्रुः सुमङ्गलः (B.B.) says: 'I have already explained this under 1-7. Rudra displays His grace towards the world by taking the form of the

sun and waking up all creatures, and standing witness to all their actions.

- (2) A. Sankara. His exposition of the rationale of sun-worship by the Hindus is illuminating. 'This yajus repeats for second time that Rudra alone deserves to be worshipped since He has assumed the form of the sun, and stands in front of all so that they can behold Him effortlessly and have all their desires fulfilled. At the time of rising, the sun is *thamra* or deep-red, then later Aruna or slightly red, and later on golden. Salutation to Rudra in one of his eightfold aspects standing as the sun. (a) In the world man's Ishta Devata — the object of his worship presents himself after a long time before their votaries, if great austerities are observed. No effort of the votary is called for in the case of the sun. He rises by himself, rises daily before all creatures in three colours. The Rudram states that the cowherds and the women carrying water behold him. (b) No further effort to make the sun face the votary and show favour is required, for as the Sruti declares; "Every one thinks that the sun riseth for me and faceth me." (c) Hence when the sun has arisen by himself and fronts everyone ready to confer blessings, what is requisite is the mere transformation of the feeling in the mind into "The sun is God Himself," for thereby one will gain the *summum bonum*. The Sruti declared: "A votary intent on God who understands the spirit of the Vedas and the methods of worship, should contemplate the rising sun, and perform the Sandhya Vandanam, the prayer prescribed for the morning and evening twilights saying: 'Verily this sun is Brahman — God': the votary thereby attains the highest spiritual security and bliss." (d) Further, different colours of the sun are mentioned in this yajus to show that God can be thought of and worshipped in the sun at all times. A. San-

kara ends his comment on this yajus with the exclamation

अहो परमकारुणिकता रुद्रोपनिषद्: — what great pity for man doth the Rudropanishad evince!

3rd Yajus

नमः शंगाय च पशुपतये च ।

नमः शंगाय च — Salutation to Him who bringeth happiness and पशुपतये च — and who is the Lord of all creatures.

Salutation to Him who bringeth happiness and who is the lord of all creatures.

- Note:*—(1) This yajus can be taken either as a natural continuation of the former ones, assigning one more reason for worshipping God, or as a precursor to the central doctrine of the Rudram set forth in yajus 8 onwards.
- (2) Sangaya—Literally one who takes man to happiness. (B.B.) He is the giver of happiness to those who enjoy it, for He is its source.
- (3) Pasupathaye Cha—(S) Protector of all creatures (B.B.) He protects men from all sources of fear like thieves, diseases etc. (A.S.) God is the protector of all pasus or objects from Brahma to the immovables. Hence God is the source of happiness of all in the world, since the happiness of the protected depends upon the protector God.

4th Yajus

नम उग्राय च भीमाय च ।

नम उग्राय च—Salutation to Him who is fierce भीमाय च and who strikes terror at sight into His enemies.

Salutation unto Him who is fierce and striketh terror at sight into His enemies.

- Note:*—(1) The succeeding three yajus describe the fitting disguise which Rudra has to put on for carrying out

His official duties of Samhara or destruction. In the drama of the Universe, the three primal gods Brahma, Vishnu and Rudra are charged with the duty of creation, preservation and destruction respectively. They are all manifestations of Para Brahman, the eternal reality. They are all Jnana Moorthis and there is no difference between them. But each has to assume the form and activities suited to His task. Rudra has to put on the aspect fitted to His duty of Samhara and He will be failing in it if He does not do so. In the Ramayana, Valmiki brings out the difference between the anger of Ravana and Rama. Anger "possesses" Ravana and overwhelms him, whereas Rama is in complete control of his anger, considers when he should get angry, puts it on and off as the occasion demands. If this is the case with an ideal man, it would be a travesty of even anthropomorphic ideas, the height of crude notions of the human passions we clothe the gods, to attribute fierceness and anger to Rudra. To remove such a misconception about God is the scope of the Rudram. What is the real Rudram — fierceness of Rudra has to be understood and is explained by the commentators.

- (2) Ugraya: (S) He who has put on anger to destroy His enemy. (B.B.) He who remaining untouched by sin, sickness, and the miseries of hell, afflicts all creatures with them, according to their merits. Or He who overcomes and destroys them. (A.S.) This fourth Yajus states that due to His superiority over the entire universe, Rudra alone should be worshipped. Ugra means superior, and since there is nothing to limit the word, it means Rudra is superior to all.
- (3) Bhccmayacha: (S) He who strikes terror into His enemies on mere sight. (B.B.) He who strikes terror into sin, disease, hell etc. It means "Rudra! these afflictions of which all are in fear, stand in

terror of thee." (A.S.) How is Rudra Ugra or superior to all? He is Bheema. The Sruti declares: "From fear of Him the wind bloweth; the Sun riseth; Indra and Agni stand in awe of Him; from fear of him, Death runs timely on his errands." Hence when the gods themselves stand in awe of the majesty of God, His super-eminence needs no proof.

- (4) Of the eight-fold forms of Rudra, Ugra is the Adishtana Devata of the Yajaman and Bheema of the sky.

5th Yajus

नमो अग्रेवधाय च दूरेवधाय च ।

नमो अग्रेवधाय च — Salutation to Him who killeth in front
दूरेवधाय च — and from afar.

Salutation to Him who killeth in front and from afar.

Note:—(1) A. Sankara says "Since Rudra is the source for all success, this Yajus states that He should be sought after by persons desiring to win." I would take it that this and the next Yajus declare that the death of all creatures in the Universe is brought about by Rudra in all manner of ways and none can escape such death.

- (2) Agrevadhaya (S) Slaying in front. (B.B.) He stands in front and kills. Or He is the killer of enemies who stand in front and fight, or present-day enemies. (A.S.) Rudra goes before His devotee in the battle-field and kills his bhakta's enemies.
- (3) Dhoore Vadhayacha (S) He kills His distant enemy. (B.B.) He kills His enemies who stand far from him, or the wicked in distant time. (A.S.) Even before the start of war, He detracts the valour, strength etc. of the enemies of His votaries who stand distant. Arjuna asks Krishna in the Drona Parva of the Mahabharata. "In the battle I advanced slaughtering my enemies with my arrows,

but I beheld a person blazing like fire going before me with an uplifted trident. Wherever He advanced, the serried ranks of my enemies broke and fell before Him. I followed Him and re-killed those whom He had already burnt up. Who is He?" Krishna replies that he is Rudra. This is stated again in the passage in the Aswamedha Parva. Krishna states in the Gita: "All these your enemies have been killed already by me. Fight and be the outward instrument of their death now, Oh Arjuna." (Canto 11-33). But is not Krishna different from Rudra? No, the above passages quoted from the Gita and Bharatham proclaim their identity.

6th Yajus

नमो हन्त्रे च हनीयसे च ।

नमो हन्त्रे च — Salutation to Him who is in the form of every one who slays हनीयसे च —and who kills all at the time of Pralaya.

Salutation to Him who is in the form of every one who slays, and who kills all at the time of Pralaya.

Note:—(1) In the world we see only "Nature red in tooth and claw," as Tennyson says. The big fish eats the small fish, that fish is preyed upon by the birds of the air and by man. Man kills man. The Rudram proceeds on the basis that all death is the act of Rudra. Is the statement of the Veda correct? Yes, says this Yajus. Daily individual killing and the holocaust of the universe at its end are all the acts of Rudra.

(2) Hanthre. (S) He who kills the enemy standing in front or distant, without effort. In this world He who kills his enemy anywhere, there Rudra is the real killer in that form. Sayana quotes the Gita sloka 11-33 extracted above and gives it an extended meaning, that in each slaying the victim has

been already killed by God, and the slayer is Nimitthamatram—but an instrument. (B.B.) “Whoever kills is Rudra in that form. What more? If any kills another, it is by thy strength, Oh Rudra.” (A.S.) This Yajus is intended to show that any indifference or hostility to God will bring destruction, and hence all should serve and worship God. The difference between the two words in the Yajus is that ‘Hantha’ is one who punishes a person who is puffed up with pride and treats others with contempt, whereas ‘Haneeyase’ is one who punishes severely those who bear hatred to God and who condemn God. He cites the example of Ravana whose pride was put down by Rudra when he attempted to lift mount Kailas, and Daksha for the latter’s crime.

- (3) Haneeyase Cha (S) He who exterminates all at the time of Samhara or wholesale destruction. (B.B.) Rudra exceeds all who kill on a large scale. Hence on account of His exceeding might, Rudra is fittingly Pasunam Pathi.

7th Yajus

नमो वृक्षेभ्यो हरिकेशेभ्यः ।

हरिकेशेभ्यः — Having green tufts of leaves नमो वृक्षेभ्यः — Salutation unto the trees.

Salutation unto the stately trees with green tufts of leaves.

Note:—(1) This is a repetition of Yajus 2-1. Just as to lovers in the world, all things remind them of their beloved, to God-lovers striking objects remind them of God. We find this exquisitely in 4—4 of St. Nammalwar where everything reminds the God-intoxicated maid of Krishna. I have stated that the seer of the Rudram was a mystic touched by nature—ecstasy. He had a special attraction for green and the lordly trees with their abundant green-topped foliage awoke mystic admiration in him and

he is never tired of repeating: "Look well at these trees! Lo, verily Lord Rudra stands in this form".

- (2) (S) Trees having leaves like hair. (B.B.) Rudra can take any form, and He has assumed the form of trees to help the world. (A.S.) in the prior Yajus, it was stated that people should beware of offending Rudra, lest they should be punished. This Yajus states that Rudra stands in the form of palasa, Bilwa and other holy trees which can be used in sacrifices for gaining heaven, and Kalpaka, Mandara, Parijatha etc., divine trees which grant all desires.

8th Yajus

नमस्ताराय ।

Salutation to Him who is the Pranava Om. Salutation to Him who is the mystic Pravana word Om.

(1) A. Sankara says: In the last Yajus it was stated that Rudra helped mankind to attain the heavens by standing as the sacred trees used in sacrifices. This Yajus states that He stands as the Pranava through practice of which man can attain Moksha.

(2) All the three commentators give the meaning of Pranava for Thara. (B.B.) says that which ferries creatures across *samsara* is Thara. The Jabalopanishad says: There at Avimuktha Kshetram, unto the creature dying, Rudra pronounces the Tharakamantra Om: Or He who is in the form of the Pranava Om. (A.S.) the Atharvasiras Upanishad says: "The Omkara is Thara" and "Om is Rudra, He is the Lord and Ruler." The Taittiriya also says: "May Brahma, and Siva be always auspicious unto me, and Om." He quotes from the Siva Purana and the Sruti to establish the identity of Rudra and the Omkara.

9th and 10th Yajus

नमः शंभवे च मयोमवे च । (9) नमः शंकराय च मयस्कराय च । (10)

नमः शंभवे च — Salutation to Him who is the source of happiness here मयोमवे च — and hereafter (9).

नमः शंकराय च—Salutation to Him who is inherently of the nature of conferring directly happiness in this world मयस्कराय च and hereafter. (10)

Salutation to Him who is the source of happiness here and hereafter. (9)

Salutation to Him who is inherently of the nature of conferring directly happiness in this world and the world hereafter. (10)

Note:—(1) The two Yajus go together and are hence so taken. (A. S.) Just as in the Poorva Meemamsa the fruit of the lesser Pootha and other lesser rites get lost and included in the greater Vaisvanara sacrifice performed with 12 Kapalas, all the joys of this and other worlds are but drops in the mighty ocean of the boundless bliss of God. Hence Rudra should be sought by all who desire happiness. For the Taittiriya says: 'All creatures taste but small parties of this infinite bliss of God'.

(2) Sambhave: (S) He creates or increases happiness, 'sam' is worldly joy arising from objects. (B.B.) Happiness arises from Him the source of it. Or He is ever happy, or He confers unalloyed joy. Or He is the seer or witness of all kinds of happiness. He confers the Aiyhika worldly pleasure or Abyudhaya — worldly advancement (A.S.) Happiness in this world.

(3) Mayobhavecha. (S) He who confers the happiness of moksha or final relief. (B.B.) Happiness of Aamushmika or other world, Or of nissreayasa or moksha. Or 'Sam' can be taken from the root-meaning to be the cessation from miseries, while Mayo is positive happiness. (A.S.) Happiness of the other worlds like Swargas.

(4) Sankaraya: He confers worldly happiness in the form of parents etc. (B.B.) Rudra confers happiness on all creatures because of His inherent nature and conduct. He has acquired this name

of "Sankara" by his habitual practice and also as a proper name. (A.S.) Not only does happiness of God serve his votaries like water in a tank, but He of his own free will and choice goes about actively distributing the happiness of this world and heavens. The difference between the two Yajus is that No. 9 stated that happiness was conferred indirectly and 10 directly.

11th Yajus

नमः शिवाय च शिवतराय च ।

नमः शिवाय च — Salutations to Him the auspicious one शिवतराय च — Who is more auspicious than all others.

Salutation to Him the auspicious one, who is more auspicious than all others.

Note:—(1) In this Yajus, we arrive at the heart of the Sri Rudram, to its central teaching, to which it has been leading all along. A. Sankara says: This is the sum and substance of all the Upanishads, the great Mahamantra, the central gem of the Rudropanishad. A Stotra says: Among all Vidyas or learning, the Srutis or Vedas are supreme; in the Srutis the Rudropanishad 11 Anuvakas are supreme; in that the Panchakshari, 'Nama Sivaya' is supreme; in that the two syllable 'Siva' is supreme. The scriptures call the word Siva as the Jeevarathnam or the gem of life. The Siva Puranas are but expositions of this. 'Who is this Rudra of whom all creatures stand in dread, who is described herein again and again as a terrible God with a lifted bow and keen shaft, the Ugra and Bheema, who kills from day to day one and all without exception at the end? This Anuvaka, step by step, proceeds to clear men's misconceptions with regard to Him. He is really Sambu, Mayobhu, Sankara, Mayaskara; nay, He is Siva, the changeless entirely auspicious God; Sivatharaya cha — none more auspicious. The

sum and substance of this is, that they who see God either through this 11 syllable of 'Nama Sivaya cha sivatharya cha', or through the Panchakshari of 'Nama sivaya,' or through the two letters 'Siva' will easily attain the four Purusharthas. Two standing examples are the Tamil Saint Manickavachagar who got realisation through the Panchakshari and began his splendid Thiruvachakam with the invocation: 'Long Live Nama Sivaya, Long Live the Feet of the Lord.' Saint Sundara states in his Nama Sivaya Padhikam:

"Casting off all other attachments, I contemplated in my mind on thy feet, afore I sought birth and got born; but Lo! now I have attained to birthlessness. Thou fruit of penance at Pondi Kodomudi whom the learned sing, though perhaps I chance to forget thee, my tongue will still utter "Nama Sivaya." "What availeth all learning if it leadeth not to the worship of the goodly feet of Him who is pure intelligence?" asks Thiruvalluvar in his Kural, and the easiest and best means of worshipping the feet of God is this Manthra, which is the Taraka Manthra mentioned in Yajus 8.

- (2) Sivaya. (S) 'Sivaha' means one of auspicious form, He who is free from sin, or any other defect or drawback. (B.B.) One without any defect, because He is without the three Satva, Rajas, Thamas gunas. Siva is very famous as wholly auspicious. (A.S) The rootmeaning is 'He who does good.' The Atharva Siras Upanishad states: 'Siva alone should be contemplated upon since He does good!' The Bharatam states: 'I am auspicious, all creatures derive their good from me.'
- (3) Sivatharaya Cha. (S) He who is exceedingly auspicious, (B.B.) By its Gunavriti the word 'Siva' is applied to anything good as e.g., 'May thy paths be Siva or good.' Numerous objects in the world — the five elements, animals, men and gods, are Siva

to us. But there is no comparison between them and Rudra, for He is Sivathara, He far exceeds them in doing good. (A.S.) The Atharva Siras Upa-nishad gives the significance of the word Siva thus: 'What should be the sort of contemplation? Who should contemplate? On whom?' The answer is: 'Siva alone should be contemplated upon, He who doth good, renouncing all things else'.

- (4) The Vishnu Sahasra Nama describes God as 'the holy of holies, Mangalanancha Mangalam — the most auspicious of auspicious things' the exact synonym of Sivathara.

12th Yajus

नमस्तीर्थ्याय च कूल्याय च ।

नमस्तीर्थ्याय च — Salutation unto Him who is ever present in holy places कूल्याय च — and on the banks of rivers.

Salutation unto Him who is ever present in holy places and on the banks of the rivers.

Note:—(1) Saint Manickavachagar asks: 'What are the feet of my Father like, how do they look, how to attain them?' Only by the mystic chant of the Mantra set forth in the preceding Yajus. The Tamil Saint answers this question; no doubt, God is the most high and mighty, but He has taken his abode in the shrine of each hamlet, nay, in every cottage:

Thou art the ancient beginning, middle, and end; The primal triune know thee not, who else can know thee? She who sporteth with the ball and thou, the easy one have entered the shrine in every hamlet old.

—(Thirupalli Ezhuchi)

- (2) Theerthyaya. (S) He washes off the sins of His devotees and makes them pure. He who is present for that purpose at Prayag and other places of pilgrimage. (B.B.) This Yajus states how God

blesses men by His presence at certain places. He who is present at holy Prayag, etc. (A.S.) So far Rudra has been extolled in this Yajus as fit to be prayed for on account of His unique qualities; in the rest of it, He is praised as the Antharyami, the Inner Ruler. He who is in the Theerthas, sacred rivers like the Ganges.

- (3) Koolyaya cha. (S) He who exists on the banks of rivers in the form of Sivalingas. (B.B.) He who exists on the banks of rivers like the Kaveri.

13th Yajus

नमः पार्यायि चाव्यायि च ।

नमः पार्यायि च — Salutation to Him who stands on the further shore
आव्यायि च — and on this shore.

Salutation to Him who stands on the further shore and on this shore.

Note:—(1) This Yajus can evidently be given a literal and also a figurative meaning, as we shall find.

- (2) Paryaya. (S) Rudra stands on the other shore of the sea of *Samsara*, fit to be contemplated upon by persons seeking Moksha. (B.B.) (A.S.) He who stands on the other shore of rivers, lakes, etc.

- (3) Avaryaya cha. (S) He who stands on this shore, in the midst of *Samsara* granting the *Kamya Phalas*, or the worldly desires of men. (B.B.) (A.S.) He who stands on this side of the shore of rivers, lakes, etc. (B.B.) One commentator explains as follows: "This Yajus is figurative and refers to *Samsara*. Congregations of the good are holy. The gathering of *Siva bhaktas* or votaries of Lord *Siva* are *Theerthas*. Lord *Rudra* is in them and blesses the world. The *Koolas* or banks are *Time*, etc.; He who is in such banks. The other bank is the pure and holy one, this side is the inferior and impure one."

14th Yajus

नमः प्रतरणाय चोत्तरणाय च ।

नमः प्रतरणाय च — Salutation to Him who ferries men over the sins and evils of Samsara उत्तरणाय च — and by knowledge ferries men altogether over Samsara.

Salutation to Him who ferries men over the sins and evils of Samsara, and who by the grant of knowledge ferries them over Samsara altogether.

Note:—(1) Pratharanaya. (S) He who through the special forms of Mantras, Japas, and Prayaschittas is the means of making men cross over sins. (B.B.) Tharanam is a boat. Birth in superior forms is 'Pra' or desirable. He who serves as the boat in crossing Samsara; hence He who is the superior means in crossing Samsara. (A.S.) He who is the superior way or means for crossing over sins.

(2) Utharayana cha. (S) He who in the form of Tatva Jnana, or knowledge of Truth and Reality is the means of crossing over entire Samsara (B.B.) He who is the means of getting out of Samsara (A.S.) He who through the more superior Jnana Marga or path of knowledge, is the means of crossing Avidya or ignorance.

15th Yajus

नम आतार्ययि चास्माद्यय च ।

नम आतार्ययि च Salutations to Him who is born again and again in Samsara आस्माद्यय च — and who tastes the fruits of Karmas or actions in the form of Jiva.

Salutations to Him who is born again and again in Samsara, and who tastes the fruits of Karmas in the form of Jiva.

Note:—(1) The last 3 Yajus come as a sort of anticlimax to the lofty level of the beginning. Sayana tries to explain it as follows: 'Though there exists know-

ledge of reality which ferries men over Samsara, if men neglect them and stick only to Karma or action, they will be born again and again in *Samsara* and that is Athara or being born'. (B.B.) Reaching the shore of *Samsara* and being born again and again due to the residue of actions. He who stands in *Samsara* to bless men. A.S.) Re-birth; He who is in that form.

- (2) Aaladhyaya cha. (S) He who tastes completely the Karmaphalas or fruits of His actions, hence the Jiva. (B.B.) Creation. Whirling again and again in the sea of *Samsara* is Aaladhya. Some say: Aaladhya is Swarga or Heaven, since it makes pale and inferior other kinds of joy.

16th Yajus

नमः शष्प्याय च फेन्याय च ।

नमः शष्प्याय च — Salutation to Him who is in the form of tender grass फेन्याय च — and foam.

Salutation to Him who is in the form of tender grass and foam.

- Note:—(1) Sashypaya. (S) Tender grass grown as holy grass along the banks of the Ganges. (B.B.) Holy grasses like Kusa and Dharba; He who is in them.
- (2) Phenyaya cha. (S) He who is in the foam in the middle of rivers.

17th Yajus

नमः सिकत्याय च प्रवाह्याय च

नमः सिकत्याय च — Salutation to Him who is in the form of sands प्रवाह्याय च — and flowing waters.

Salutation to Him who is in the form of the sands, and flowing water.

- Note:—(1) The eighth Anuvaka ends on the poetic note of God in widest commonalty spread. It raises the humble

grass and sands, flowing waters and the foam in them as the fitting abodes of the Almighty and brings Him down from Heaven and makes Heaven and earth kindred. and directs us to behold God in every thing and everywhere.

- (2) Sayana says. The 4 words in the last 2 Yajus — grass, foam, sands, flowing water have reference to that man of holy zeal who resides permanently on the banks of the Ganges, intent on bathing in the sacred waters. (B.B.) His explanation will be given in the next Anuvaka.

Ninth Anuvaka

1st Yajus

नम इरिष्याय च प्रपथ्याय च ।

नम इरिष्याय च — Salutation to Him who abides in saline tracts
प्रपथ्याय च — and in trodden pathways.

Salutation to Him who abides in saline tracts and in trodden pathways.

- Note:—(1) A. Sankara says: 'In the 7th Anuvaka, Rudra was hailed as Upasya or fit to be worshipped and as Antharyami; in the 9th also, He is hailed as Antharyami the Inner Ruler'.
- (2) The Anuvaka consists of 19 Yajus constituting the last 35 Namas of the Rudra Thrisathi. Yajus 1 to 12 form one group and 13 to 19 another. The 8th Anuvaka ended on a peaceful note, identifying Rudra with flowing waters and their foam, with the cool sands and the tender grass on their banks. This Anuvaka seems to say: 'Do not run away with this impression alone; it is not the whole truth. He is the bad as well as good!' The first division of the 12 Yajus states that Rudra is the untrodden saline and arid tracts as well as the well-trodden ways; the rugged and rocky uneven uninhabitable as well as inhabitable places:

He is the matted and curled figure, as well as the familiar and representative figure of the cowherd moving in the cattle-folds and the householder in every house; He is in the lonely brambly thickets and mountain caves; He is in deep waters and in the chill dewdrop; He is in the invisible and the visible particles of dust; in the dead wood and in the living tree; He is spread in the dried-up tracts and in the grassy pastures, and on land and water; He is in the dried fallen leaf and in the green one. Then it reverts to the opening note of Rudra and his assistants appearing with uplifted arms, how they inflict pain slightly or grievously, how all the afflictions of all creatures are inflicted only by them, how they shower wealth on men and constituting themselves as the hearts of the gods, illumine them and confer their respective divine powers, how they judge all the acts of humanity and mete out rewards and punishments duly. The Yajus portion ends with the picture of these yawning mighty Rudras carrying out the divine will of the supreme Rudra in the governance of the universe.

- (3) Irinyaya. (S) Saline land. It signifies all arid unfrequented tracts. (B.B.) says these Yajus have an allegorical significance relating to *Samsara*. Thus Sashpas or tender grass are men having scant breath, Phenās or foam are those having short lives, Sika-thas or sands are the extremely insignificant men, Pravahas or floods are men of vast powers, Irinyas or salt tracts are persons devoid of strength and energy, Prapathyas or trodden paths are those engaged in great courses of conduct, Kigumsilas or small rocky bits are those following evil courses.
- (4) Prapathyaya cha. Pathway trodden or resorted to by many.

2nd Yajus

नमः किःशिलाय च क्षयणाय च ।

नमः किःशिलाय च — Salutation to Him who is in the rocky uninhabitable tracts क्षयणाय च — and in the habitable places.

Salutation to Him who is in the rocky uninhabitable and rugged tracts and in habitable places.

Note:—(1) The contrast between the fit and the unfit is continued in this Yajus.

- (2) Kigumsilaya. (S) A place having small rocks, a stony or gravelly place. (B.B.) gives the above meaning. Also a place where a doubt arises 'Are these stones or glass?', such unique places are Kigumsilas.

3rd Yajus

नमः कपर्दिने च पुलस्तये च ।

नमः कपर्दिने च —Salutations to him who binds His matted locks and wears them like a tiara पुलस्तये च —and who ever stands before His votaries.

Salutation to Him who binds his matted locks and wears them majestically like a crown, and Him who ever stands before His devotees.

Note:—(1) Kapardine. Any one wearing braided and matted hair, but it is exclusively applied to Lord Rudra.

- (2) Pulasthay cha. (S) He who appears or stands before His bhaktas. (B.B.) He who has curling and wavy hair. Rudra sometimes appears with matted locks, and at others with curls when He condescends to appear before His votaries. Some explain as: Rudra is Pulasthi since He always stands in front of all in the form of the sun. Thus even though His majesty is great, this shows His great condescension.

4th Yajus

नमो गोष्ठयाय च गृहाय च ।

नमो गोष्ठयाय च — Salutation to Him who is in the cowpens
गृहाय च — and lives in the homesteads.

Salutation to Him who is in the cowpens and in the homesteads.

Note:—(1) This Yajus continues the idea of the grace and commonalty of God.

(2) Goshtyaya. They who are in and move about in cattlepens. The Tamil Epic Silappadhikaram sums up their life thus:

The herdsmen cherish the kind and disburse their yield;

No harshness or bitterness knoweth their life;

Blameless are they; simple and virtuous, kind and tender unto all.

The pastoral poetry of all countries has praised the life of cowherds as the most idyllic. Two Avatars, that of Krishna in Gokul and of Jesus Christ in Bethlehem, have immortalised their lives. A verse in the Krishna Karnamritha runs:

Oh ye seekers of God! Seek him not as an unattainable truth

In solitary forests and caves, or in the recondite scriptures.

For lo! he hath taken birth as Krishna and can easily

Be found playing in the cowsheds.

Akrura, the Minister of Kamsa, was deputed to fetch Krishna and Balarama to Mathura. He knew the greatness of the divine brothers and was their devotee. The *Bhagavatam* gathers all the poetry of the life of cowherds, and the passages where Akrura meets Krishna and Balarama are classical.

Krishna and Balarama give Darshan to Akrura as Pulasthyas — they who stand before every true-seeker, (as mentioned in the prior Yajus, and as Goshtyas in their cowshed as mentioned in this Yajus.)

- (3) Grihyaya cha. No religion or literature has held up the life of the householder as the highest like that of the Hindus. Practically, this verse covers all happy homesteads the world over.

5th Yajus

नमस्तल्पाय च गेह्याय च ।

नमस्तल्पाय च — Salutation to Him who reclineth on couches
गेह्याय च — and who dwelleth in storeyed buildings.

Salutation to Him who reclineth on couches, and who taketh his ease in stately storeyed buildings.

Note:—(1) The Vedas are free from cant and weak sentimental pity. Their comprehensive sweep cannot afford to include some sections or categories alone, and exclude others. Hence after mentioning the common and poor, this Yajus mentions by way of contrast that Rudra is also the rich and luxurious persons who lead easy and comfortable lives.

- (2) Thalpyaya. He who reclines on soft beds or sofas, or sleeps on them.
- (3) Gehyya cha. Tall and stately buildings like palaces and mansions, having terraces.

6th Yajus

नमः काट्याय च गह्वरेष्ठाय च ।

नमः काट्याय च — Salutation to Him who is in the thorny impenetrable forest places गह्वरेष्ठाय च — and in inaccessible mountain caves.

Salutation to Him who is in the thorny impenetrable forest places, and in inaccessible mountain caves.

- Note:*—(1) After mention of the pleasant places of life, this Yajus details Rudra's presence in difficult terrain.
- (2) B. Bhaskara after giving Sayana's meaning of 'A place with thorny shrubs,' gives another meaning, that Rudra blesses men by standing as water in the well.
- (3) Gahvareshtaya cha. Uneven and unapproachable terrain like mountain caves. The Kathavalli Upanishad faintly compares God to some old lion hiding in a remote mountain cave.

7th Yajus

नमो हृदय्याय च निवेण्याय च ।

नमो हृदय्याय च — Salutation to Him who is in deep waters
निवेण्याय च — and in dew drops.

Salutation to Him who is in the deep waters, and in the dew drops.

Note:—After describing Rudra's presence in various forms on land, this succinctly sums up His presence in water. The Vedas and the Bible declare that the spirit of God moveth in the deep waters as well as in the tiny dewdrops.

8th Yajus

नमः पागुसव्याय च रजस्याय च ।

नमः पागुसव्याय च — Salutation to Him who is in subtle dust
रजस्याय च — and in the gross dust.

Salutation to Him who is in dust invisible and visible.

Note:—(1) After minute water-particle, comes the transition to minute earth-particle.

- (2) Pagumsavyaya. (S) says He who stands in the atoms of the earth, according to the Tarkikas the propounders of the atomic theory of the universe. The other commentators state it is fine dust invisible to the eye and gross dust visible.

- (3) Rajasyaya cha. (B.B.) says it can also mean the Rajasic quality stated by the Sankhyas, or other worlds.

9th Yajus

नमः शुष्क्याय च हरित्याय च ।

नमः शुष्क्याय च — Salutation to Him who is in dry things
हरित्याय च — and in things green.

Salutation to Him who is in dry things and in green things.

Note:—(1) After arid dust, the Rudram proceeds to things devoid of moisture.

- (2) Sushkyaya cha Harithyaya cha. Sayana and A. Sankara explain the words as dry and green wood. B. Bhaskara applies them to all things without moisture and with it.

10th Yajus

नमो लोप्याय चोत्प्याय च ।

नमो लोप्याय च — Salutation to Him who exists in places which do not sustain any vegetation उत्प्याय च — and in coarse and other grasses.

Salutation to Him who exists in hard places which do not sustain even grass, and in coarse and other grasses.

- Note:*—(1) From dry tree and green tree in prior Yajus, this passes on to dry ground and grassy ground.
- (2) Lopyaya. (S) A place where even grass withers and disappears. Or hard soil or ground.
- (3) Ulapyaya cha. Coarse varieties of grasses, as opposed to the Sashpas or soft and finer varieties of grasses like Kusa and Dharba mentioned in 8-16 used for holy purposes.

11th Yajus

नम ऊर्ग्याय च सूर्म्याय च ।

नम ऊर्ग्याय च — Salutation to Him who is in the earth
सूर्म्याय च — and in the fair waves.

Salutation to Him who is in the earth and in the fair waves.

- Note:—*(1) After dealing with the different kinds of land and water, this Yajus deals comprehensively with both the elements.
- (2) Soormyaya cha. Sayana explains it as 'A thing having lovely waves, like the rivers.' Evidently, he wanted to exclude the sea as having rough waves. But, in keeping with the first word which has reference to all the earth, it seems more appropriate to take it as an Upalakshana covering all waters. (B.B.) takes it as hollow images of the gods which are cast in molten metals. But it is not appropriate in the context.

12th Yajus

नमः पर्व्याय च पर्णशङ्खाय च ।

नमः पर्व्याय च — Salutation to Him who is in the green leaves
पर्णशङ्खाय च — and in the dried ones.

Salutation to Him who is in the green leaves, and in the dried ones.

- Note:—*(1) Strictly speaking, this Yajus should come logically after 9 herein. Bhaskara says: 'Since thou Rudra exist in green leaves and in heaps of dried leaves, thou art easy to be got at.' Thus the gracious ways of Lord Rudra are set forth.

13th Yajus

नमोऽगुरमाणाय चामिच्छन्ते च ।

नमोऽगुरमाणाय च — Salutation to the Rudraganas with weapons uplifted चामिच्छन्ते च and who strike from the front.

Salutation to the Rudraganas who have their weapons uplifted, and who strike from the front.

- Note:—*(1) Since Yajus portion of the Rudram is coming to a close, the Tatvam or real nature of Rudra and

his Ganas are taken up again. (B.B.) says: How God Rudra acts in regard to the wicked who deserve to be punished is stated herein. A. Sankara says: In Yajus 13 and 14, the representatives of Rudra who deal punishment are saluted.

14th Yajus

नम आलिखदते च प्रलिखदते च ।

नम आलिखदते च — Salutation to them who afflict slightly
प्रलिखदते च — and who afflict grievously.

Salutation to them (Rudraganas) who afflict slightly, and also grievously.

Note:—(1) Yajus 13 stated that the Rudraganas struck at their victims. How? Some slightly, others grievously, according to the merits of the victims.

15th Yajus

नमो वः किरिकेभ्यः देवानां हृदयेभ्यः ।

नमो वः किरिकेभ्यः — Salutation to ye who shower wealth
देवानां हृदयेभ्यः — who are in the hearts of the gods.

Salutation to ye who shower wealth, and who dwell in the hearts of the gods.

Note:—(1) B.B. Says: Thus far, the different forms assumed by Lord Rudra in sport, their basis, characteristics, actions, categories, and shapes were specified individually and saluted. From this Yajus onwards, they are saluted collectively. Some opine that after saluting Lord Rudra, his attendants are saluted. The well-recognised manifestations having the same form and insignia have been saluted. There are others unknown and hidden, who ruled and controlled the world; they are saluted now, state some other commentators. This view is highly probable, since it is appropriate that the unknown forces should be dealt with in order later on. The

Yajus invokes 'Ye who are in the hearts of the gods! We know only thus far, that ye abide in the hearts of the gods'; and by force of adding the verb 'We bow unto ye,' this adjective (of dwelling in hearts) qualifies all the nouns (like Kirikebh-yaha); 'there are others than those mentioned before, rulers of the universe who shower riches, whom only the gods know, and not men; salutations to them and to ye. Be ye gracious unto us. Turn away your weapons.'

- (2) This Yajus declares that the Rudras are not mere agents of destruction, but they are also disbursers of riches; the gods are all beneficent, and it is these Rudras who dwell in the hearts of the gods and impel them to their beneficent activities.
- (3) Kirikebhyaya. (S) Rudra Avatharas or manifestations of Rudra, highly generous who shower wealth on their devotees are mentioned by the word.

(B.B.) Rudras who afflict the world, or scatter and create worlds at their pleasure, are meant by the word. (A.S.) From Yajus 15 to 19, the unseen and hidden Rudraganas who deal out punishments in the world are saluted. How do you say they are hidden? From the adjectives, 'dwelling in the hearts of the gods.' It means, 'they abide only in the hearts of the gods, we know them not'. This applies to all the 5 Yajus. Kirika — those who destroy at their pleasure.

- (4) Devanam hridayebhyaha. (S) The Rudras are in the hearts of the gods, since all the gods love them. (B.B.) The Rudras live and move only in the hearts of the gods, since the latter alone know them. Or the Rudras who manifest themselves in the hearts of the gods in order to bless them. The gods constantly contemplate on the Rudras for the fulfilment of their desires. The Rudras have numerous shapes and forms, and have emanated from

that one great Being, Lord Rudra, like sparks from a glowing big fire'.

16th Yajus

नमो विसीणकेभ्यः ।

नमो विसीणकेभ्यः Salutation unto ye who are not liable to decay (and who abide in the hearts of the gods).

Salutation unto ye who are not liable to decay (and who abide in the hearts of the gods).

Note:—(1) What are the characteristics of the Rudraganas? Yajus 15 to 19 set them forth. Great magnanimity in showering riches, love of the gods and residence in their hearts, freedom from mortal change and decay, a true and unswerving appraisal of the good and bad committed by all creatures, freedom from sin since they are final judges. Finally, they are invisible moral forces and powers of God which have brought the world into being, upholds it, and conducts it on strict Dharmic standards; and appear in the shape of the gross material universe.

(2) Viksheenakebyaha. (S) Beings other than those who decay, and never liable to decay. (B.B. & A.S.) They who afflict the unbelievers and sinners in diverse ways.

17th Yajus

नमो विचिन्वत्केभ्यः ।

नमो विचिन्वत्केभ्यः — Salutation unto ye who search and examine the good and bad that each one does, (and who abide in the hearts of the gods).

Salutation unto ye who search and examine the good and bad that each one does, (and who abide in the hearts of the gods).

Note:—(1) Since the Rudras are judges and mete out reward and punishment in strictest proportion to the good

and bad that each one does, this Yajus states that these divine witnesses enter every heart and examine every act in the scales of justice.

- (2) Vichinvathkebyaha. (S) The Rudraganas gather and confer the objects desired by men. (B.B. & A.S.) They who examine men and divide them (as: these are good men fit to be rewarded, these bad ones fit to be punished).

18th Yajus

नम आनिर्हृतेभ्यः ।

नम आनिर्हृतेभ्यः — Salutation unto them who have rooted out sin utterly (and who abide in the hearts of the gods).

Salutation unto them who are utterly free from sins (and who abide in the hearts of the gods).

Note:—(1) Those who judge right and wrong should be entirely free from sin, and one of the six divine qualities of Rudra and his followers is that they by inherent nature are free from contamination of sin.

- (2) While Sayana gives the above meaning B.B. & A.S. interpret it as 'the just gods whom no weak pity moves' (Wordsworth), and who never pass over or fail to punish sin and wrong doings, and who never overpunish or underpunish, but mete out exact justice. B. Bhaskara gives another meaning—they who, due to their superiority, are not mixed up and confused with the other gods, but are treated and honoured apart.

19th Yajus

नम अभीक्ष्ण्येभ्यः ।

नम अभीक्ष्ण्येभ्यः — Salutation to them who have assumed a gross form and stand in the material shape of the universe (and who abide in the hearts of the gods).

Salutation to them who have assumed a gross form and stand in the material shape of the universe (and who abide in the hearts of the gods).

- Note*:—(1) Sayana says: 'From the 5th to 9th Anuvaka numerous Yajus containing a single salutation have been stated. In all of them, that God is the self of all is established by taking a single immovable or movable, and declaring it to be God.
- (3) Aameevathkebyaha. (S) They who have taken a gross form everywhere. (B.B.) Beings who have taken a gross form on all sides so that sinners cannot escape, in order to punish them.
- (3) (a): The Rudras are subtler than the subtlest, but in order to make men taste the bitter and the sweet of their deeds, they become the good and the bad worlds through which all beings pass according to their merits.
- (b): Or, if the Rudras abide only in the hearts of the gods, how are men to cognise them? The answer is: They stand in the gross form of the universe which can be easily apprehended, and through which the subtler and higher Rudras can be known and attained.

Tenth Anuvaka

1st Rik

द्राये अन्धसस्यते दरिद्रस्त्रीललोहित । एषां पुरुषाणमेषां पशूनां मा भेमारी मो एषां किञ्चनाऽऽममत् ।

द्राये — Thou who makest sinners lead contemptible lives
 अन्धसस्यते Lord and disposer of food दरिद्रन् — thou who chooses
 to remain poor amidst thy riches नीललोहित — thou dark in neck
 and red elsewhere एषां पुरुषाणां — these our near and dear persons
 एषां पशूनां — these our cattle मा भेः — frighten not एषां किञ्चन
 — let not even one among them मा अरः — perish मो आममत्
 — or get ill.

Thou who makest sinners lead contemptible lives. Lord and dispenser of food! Thou who chooseth to remain poor amidst thy riches! Thou dark in the neck and red elsewhere! Frighten not these our near and dear persons, or these our cattle. Let not even one among them perish or get ill.

Note:—(1) A. Sankara prefaces this Anuvaka thus: After propitiating Rudra in the first, Anuvakas 2 to 9 proceeded to salute him as Sarveswara, Sarvathma, Sarva Antharyami. The 10th is the prayer Anuvaka. Man with his limited knowledge knows not what is really good for him. Hence all religions contain a large portion of prayers which teach man how to pray, and what to pray for. This Anuvaka has 12 Riks. Rik 1 prays Rudra: 'Frighten not those near and dear to me or my cattle. Let not one of them perish or get diseased.' In Rik 2, the votary addresses his mind saying: 'Mind of mine! Turn thou towards Rudra in such a manner that He may bear good-will towards us and bless our biped relations, and quadruped possessions. Grant us the best in both the worlds.'

Rik 3 prays: Grant us that consummation which Manu our original progenitor sought for and obtained—the negative absence of sorrow and pain, and the positive gain of happiness. Rik 4 prays: Hurt not our progeny or our elders or our dear bodies. Rik 5 prays: Do not get angry with us. We shall serve thee with Havis and Namaskars. Rik 6 prays: Turn away thy terrible form and appear before us in thy auspicious one and protect us. Rik 7 is an address to speech to praise God. Rik 8 prays: Let your weapons and anger give us a wide berth. Rik 9 prays: 'Hang up your weapons in a high and distant tree.' Rik 10: prays: Turn the points of your weapons away from us. Rik 11 prays: 'Let thy weapons destroy our enemies. Rik 12 prays: 'Turn down thy weapons'.

- (2) Dhrape. (S. & A.S.) He who consigns sinners to hell and makes them lead miserable lives. (B.B.) He who consigns those who do evil deeds to mean lives of misery or poverty. Or he who brings about the pitiable state of total annihilation of all. Or he who wears armour. (This does not fit the context).
- (3) Andhasaspathi. (S) Lord of Food. He who feeds his devotees.
- (4) Daridran (S) He who has nothing, having no desires and completely renounced. The Sruthi says: Brahman is one only without a second. There is nothing like many in the world. (B.B.) He who hath no desires or possession.
- (5) Neela Lohitha. (S) Black in throat, red elsewhere. (B.B.) The Rudra who sprang from the heart of God, who begged with bowl in hand, half of him was in dark female form, half in red male form. Or in the form of Namarupa — name and form.
- (6) Mabheh. (A.S.) Do not frighten, let not any one fall sick. With regard to this prayer the vocatives are significant: Dhrape — since you Lord Rudra cast all sinners into hell and make them take mean miserable life and suffer miseries, prevent me from such fate, and since you are Andhasaspathi the Lord of food, let me not suffer from want of food; grant me my daily food.

2nd Rik

या ते रुद्र शिवा तनूः शिवा विस्वाहभेषजी ।
शिवा रुद्रस्य भेषजी तया नो मृद जीवते ॥

रुद्र — Oh Lord Rudra; या ते शिवा तनूः — by that form of thine which is peaceful and auspicious शिवाविस्वाहभेषजी — more highly auspicious since it is a panacea for human ills for all days शिवा रुद्रस्य भेषजी — most highly auspicious since by the grant of knowledge and illumination, it utterly uproots ignorance

and the entire misery of *samsara* तदा — by that gracious form
जीवसे नो मृद — make us lead a full and happy life.

Oh Lord Rudra! By that form of thine which is peaceful and auspicious, more highly auspicious since it is a panacea for human ills for all days, most highly auspicious since by the grant of knowledge and illumination, it utterly uproots ignorance and the entire misery of *samsara*, by that gracious form of thine make us lead a full and happy life.

Note:—(1) This is the repetition in a slightly modified form of 1-3. According to the Poorva Mimamsa rules, a repetition stresses the importance attached to the statement. The Svetasvethara Upanishad declares in 6-20: यदा धर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।

तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥

Meaning: On that day alone when men succeed in rolling up the sky and clothing themselves in it, will they succeed in seeing the end of their miseries without knowing the shining God within. It has taken 9 Anuvakas to understand Rudra aright and completely. His 'ghora thanuh' or terrible form is not his real one, but the one conjured up by the false Upadhi of the Jiva. By prayer and contemplation, the spiritual vision of the Jiva gets cleared and he sees the real and permanent form of God. What is it like?

- (2) The commentaries of Sayana and Bhatta Bhaskara on this Rik are good and deserve to be read.
- (3) Siva thanuh. (S) 'By your peaceful form, in order to make us live, make us happy.' How is the form auspicious? Since it is Visvaha Bheshaji — since like a medicine, it is the means of destroying all sickness, poverty, etc. Since it is Rudrasya Bheshaji — since in obtaining identity with Rudra, it acts like a panacea by the grant of knowledge and destroys the misery of birth and death. (B.B.) 'By your auspicious form, render us auspicious!' God's

form has two kinds of Sivathvam or auspices. It has got the medicinal effect of removing all existing sorrows, or utterly uprooting them for ever by destroying the source. If one prays for the first alternative, God will make man happy by the mere grant of Samsarik blessings like wealth, sons, and Swarga or the heavens. If one prays for the second alternative, God will bless man by grant of Moksha. Hence, both kinds of happiness are prayed for in this Rik.

- (4) Visvaha Bhes haji. (B.B.) Other worldly remedies act uncertainly and only under favourable conditions of time, place and the state of the patient. But since God's panacea loses not its healing quality on all days, it is Siva Bhes hajam.
- (5) Siva Rudrasya Bhes haji. (B.B.) 'Rudrasya' is not a proper name but derived from its verbal root, meaning 'destroying the malady of *samsara*'; hence it is a Siva remedy. 'By that auspicious form of thine, you heal those who have fallen victims to the malady of *samsara*. By that two-fold form of thine, make us happy.'
- (6) Mrida Jeevase. (B.B.) Make us to live and be happy, so that we may lead happy and contented lives, and realise ourselves. Or, so that we may live by thee, for all should live and be maintained by your granting the things they desire. So that man's life may be full, rounded and perfected by the touch of God.
- (7) The Rudram has used three words: Siva, Sivathara and Sivathama. Rudra's santha or peaceful form is Siva; by destroying existing ills, the form is Sivathara; by spiritual illumination man attains Sivathama, Rudratvam, he becomes divine and immortal.
- (8) The Kalpa which explains the practical application of the Rudram says that the Rishi and Devata of

this Mantra is Rudra in the form of Skanda or Lord Subrahmanya whose form it describes as:

द्रुतचामीकरप्रख्यं शक्तिपाणिं षडाननम् ।

मयूरवाहनारूढं स्कन्वरूपं शिवं स्मरेत् ॥

Meaning: Lord Siva should be contemplated in the form of Skanda, with the sheen of molten gold, holding a javeline in his hand, having six faces, and mounted on the peacock.

3rd Rik

इमां रुद्राय तवसे कपदिने क्षयद्वीराय प्रभरामहे मतिम् ।

यथा नः शमसद्विपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्नानुरम् ।

यथा — In that manner by which नः द्विपदे चतुष्पदे
— Our two footed relations, quadruped possessions — शम् असत्
may remain unafflicted and happy अस्मिन् ग्रामे in this village
विश्वं पुष्टं अनानुरम् — all beings may remain sleek and unaffected
तवसे — with regard to that strong one कपदिने — having matted
locks क्षयद्वीराय — the waster of his opposing warriors रुद्राय —
towards Lord Rudra मतिं प्रभरामहे — let us bend and develop
our mind.

May we foster and cherish this attitude of mind towards Rudra even, the strong one with matted locks, opposing whom his enemy warriors get worsted and meet their doom, a mental inclination which results in Rudra maintaining our biped human relations and our quadruped wealth of cattle, sleek and content.

Note:—(1) This can be taken either as the silent soliloquy of a devotee, or his outspoken prayer, or the collective prayer of a village community which constituted the strong backbone of Indian life in ancient days. Transcending the selfregarding personal appeal so far, the Rudram strikes a higher note in this: It prays for the welfare of the village, which need not be limited to any individual village, but can stand Upalakshana for the universal prayer at the end of every Hindu Pooja, — लोकाः समस्ताः सुखिनो भवन्तु — let all the worlds be happy.

- (2) Imam Rudraya Prabharamahe Mathim. (S) We shall greatly cherish and develop our minds with regard to the worship and contemplation of Rudra. (B.B.) We shall ever bear that attitude of mental worship towards Rudra, i.e., We shall ever mentally worship him; we shall ever serve him by worship in the form of praise and by the votive offering of Havis. Or, (adapting the injunction in the Brihad Aranyaka Upanishad) we shall ever bear in mind: 'Rudra alone should be praised, worshipped, believed in, seen, heard, thought over, and deeply contemplated upon.' (A.S.) We shall bear ceaselessly in mind.
- (3) Rudraya. Towards Rudra — What kind of Rudra?
- (a) Thavase — endowed with strength. Another reading adopted by A. Sankara is 'Thapase' —endowed with the strength of penance and austerities. (b) Kapardine — He who wearing a crown of his matted locks. (c) Kshayadhveeraya —meeting whom in conflict, enemy warriors get wasted and die. Sayana gives a fine inner meaning: Rudra is the means of the destruction of the sin of illusory or wrong vision. What is it? When there is only one reality, seeing things as many. Further, Vyasa states in his Sanat Sujatheeyam in the Mahabharata:

योज्यथा सन्तमात्मानं अन्यथा प्रतिपद्यते ।

किं तेन न कृतं पापं चोरेणात्मापहारिणा ॥ (1-33)

Meaning: What a great sin and crime doth not that thief of a man commit, who wrongly misapprehends his glorious and immortal self, to be a weak and mortal Jiva? (A.S.) The latter half of the Rik says that Rudra can confer happiness. How? For 4 reasons: (a) He can remove misery which is the rootmeaning of the word Rudra. (b) By "Thapase" his Jiva Shakti, power of intelligence is denoted. (c) By 'Kapardine', Rudra's extraordinary powers as in bearing

and controlling the onrush of the Ganges in his matted locks is indicated. (d) 'By Kshayadhveera,' his Veerya Shakti, his valour is indicated.

- (4) A Sloka in a Purana declares:

रुद्राध्यायी वसेद्यत्र ग्रामे वा नगरेऽपि वा ।
व्याधिर्बुभक्षचोरादिबाधा तत्र न जायते ॥

Meaning: Where a devout reciter of the Rudram lives, be it in a village or a town, that place will be free from diseases, drought, thefts, and all other ills.

- (5) Asat. According to Sanskrit Grammar, there are 10 Lakaras or conjugational moods and tenses of verbs, and Asat is the 5th 'Late', the Vedic subjunctive mood, which disappeared afterwards.

4th Rik

मृडा नो रुद्रो तनो मयस्कृधि क्षयद्वीराय नमसा विधेम ते ।
यच्छं च योश्च मनुरायजे पिता तवस्याम तव रुद्र प्रणीतो ॥

रुद्र — Lord Rudra! नो मृडा — make us happy in this world
उत नो मयस्कृधि — also make us happy in the next क्षयद्वीराय ते
Thee who hast destroyed our sins नमसा विधेम — We shall serve
and worship by our salutations पितामनुः — Manu the progenitor
of the human race यत् शं च — that happiness योश्च — and free-
dom from misery आयजे — which he prayed for and obtained रुद्र
— Lord Rudra तव प्रणीतो — by thy favour तत् अस्याम
let us obtain.

Lord Rudra! Confer on us happiness in this world, and in the next. Thee who hast destroyed our sins, we shall serve and worship by our salutations. That freedom from sorrow which Manu, our progenitor, sought for and the happiness which he obtained, we shall taste, if thou art inclined and gracious unto us.

Note:—(1) Krishna says in the Gita

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ॥ (4-11)

Meaning: 'In that manner by which men approach me, I reciprocate and deal with them.' In the last Rik, the votary prayed for a mind inclined towards God and devotion. By the universal law of attraction, God will naturally get inclined to his devotee. What should man then ask of God? The answer is set forth in this Rik: 'Man's original progenitor, Manu, prayed unto Rudra and got the joys of earth and of heaven. He is my worthy example. I shall pray for the same boons.'

- (2) Mridaya. (S) Make us happy in this world. (B.B.) Make us happy by the grant of plenty of wealth, children, etc. (A.S.) Make us happy by granting our desires.
- (3) Mayaskridni. (S) Make us also happy in the other world. (B.B.) Confer on us that unequalled bliss. (A.S.) Grant us the happiness of Moksha.
- (4) Kshayadhveeraya Namasa Vidhemathe. (S) He who has washed our sins, we shall serve thee by our Namaskars or salutations or prostrations. (B.B.) We shall serve thee, who destroyest thy opposing warriors; we shall serve thee by salutations, or by votive food in the form of Charu Puroḍasa, etc. Make us happy in that manner, by which we shall serve thee always. Or, Lord Rudra, make us happy here and hereafter. For that purpose, we shall serve thee, the destroyer of thy foes. (A.S.) If it is questioned: 'How will Rudra grant you the happiness of Moksha, since thou Oh votary, are a sinner?' The answer is Kshayadhveeraya — Rudra has washed away my sins since I saluted him, repeating his names as stated in the Rudram; by repeating the names of Rudra, man becomes immortal, declares the Jabala Upanishad.
- (5) Sam cha yoscha. (S) sam is positive happiness, yoh is separation from misery. (B.B.) sam is subsidence of the sources or causes of misery which have already befallen one; yoh is separation from

the sources or causes of misery which have not begun to operate. (A.S.) Sam is material enjoyments, yoh cha is Moksha through separation from miseries.

- (6) Manur ayaje pitha. (S) Our father and protector Manu Prajapathi secured. (B.B.) Manu, the omniscient thought over. Manu our progenitor was the Prajapathi who was charged with the duty of creation defined with reference to the duties of the several castes: 'In such ways and by such means should man get rid of his sorrows' Ayaje—selected and adopted as the best means. (A.S.) That Manu who is famous in the Vedas and Puranas, who defined the caste system with its separate duties, and was king and protector from whom we are called Manujas or the descendants of Manu.
- (7) Some persons in our country and abroad have got the wrong notion that the Hindu Religion is unworldly and preached the same. That this is an entirely wrong and absurd idea, is proved by the Rudram and the Chamakam, which are typical of Vedic thought, which 'soars but never strays, true to the kindred points of heaven and earth' (Wordsworth's Skylark). Everywhere the stress is on both Aihika and Amushmika, on Bhukthi and Mukthi, the best of both the worlds.
- (8) Asyama. (S) Let us or may we obtain. (B.B.) When thou art gracious, let us not be careless in obtaining.
- (9) Thava Rudra Praneethou. (S) We shall obtain when you Rudra bear this exceeding love for us. (B.B.) Since we remain in your command. Or when you bear this affection for us, the grace of a master towards his servant.
- (10) (B.B.) Some explain the reference to Manu as follows: 'Lord Rudra! you directed Manu to compile his Smriti. He was the father of his subjects

on account of the fatherly affection he had for them. He devised ways and means for obtaining happiness and getting rid of misery. Since we, Rudra, serve thee, we shall obtain the same.' Others explain: Manu has chiefly commended or himself obtained that divine happiness which Rudra alone can confer, and freedom from misery. He was omniscient, the father of the world, himself a Prajapathi. May we be recipients likewise of your grace, Lord Rudra.

5th Rik

मा नो महान्तमुत मा नो अर्भकं मा न उक्षन्तमुत मान उक्षितम् ।

मा नो बधीः पितरं मोत मातरं प्रिया मानस्तनुवो रुद्र रीरिषः ॥

रुद्र — Lord Rudra! नः — our महान्तं — elders मा रीरिषः afflict not नो अर्भकं मा रीरिषः — afflict not our tender child नः उक्षन्तं मा रीरिषः — afflict not our youth capable of procreation नः उक्षितं मा रीरिषः — afflict not the child in the womb नः पितरं मा बधीः afflict not our father उत नो मातरं मा बधीः — afflict not our mother नः प्रिया तनुवः मा रीरिषः — afflict not our bodies dear unto us.

Lord Rudra: Afflict not the elders in our midst, nor the tender babe, nor the procreating youth, nor the child in the womb, nor the father or mother, nor our bodies dear unto us.

Note:—(1) Rudra asks the supplicant: 'The burden of your prayer is "Protect us, protect us"'. Tell me who are the persons to be protected, in what manner?'. The latter answers: 'Lord! They are easy to guess. I am a man and all my hopes, fears and wishes revolve round my intensely human personality, and its relations above, below, and round about me'.

(2) Mahantham. (S) Elder or old man. (B.B.) A person worthy of consideration and respect like the grandfather, or on account of learning, age, etc.; or our first born son having good qualities.

(3) Arbakam. (S) Boy (B.B.) A tender child.

- (4) Ukshantham. A person capable of procreating on whose capacity the offerings of water and Pindas to the Pithrus, the ancestors depend.
- (5) Ukshitham. This Rik is an Upalakshana ascending to grandfathers and great grandfathers, and descending to grandchildren and great grandchildren. Often the continuation of a family hangs on the slender thread of a child in the womb. A striking instance is that of Parikshit in the Pandava line whom Aswathama attempted to kill in his mother's womb by his Apandava Asthra, but whom Lord Krishna protected.
- (6) Ma vadheeh ma reerishaha. (B.B.) Do not afflict by diseases or other harms.
- (7) Ma na. A. Sankara says that the repetition of the negatives 'Do no harm, do no harm' is for emphasis.
- (8) Priya Thanuvaha. On account of primal ignorance, all the love of beings which should be directed only towards the self, has been turned in the opposite direction, and concentrated on the physical body to the point of complete identification. Hence the body is dear unto everyone, and the bodies of relations which extend as far as the cattle.

6th Rik

मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः ।
वीरान्मा तो रुद्र भामितो वघीर्हविष्मन्तो नमसा विधेम ते ॥

रुद्र — Lord Rudra भामितः—getting wroth नः तोके — our children मा रीरिषः — hurt not नःतनये मा रीरिषः—hurt not our sons नः आयुषि मा रीरिषः — hurt not our life नो गोषु नो अश्वेषु मा रीरिषः hurt not our kine and horses नो वीरान् मा वघीः—hurt not our warriors हविष्मन्तः —bearing Havis oblations नमसा — by our salutations ते विधेम — we shall serve and propitiate thee.

Lord Rudra! Getting angry at our transgressions, hurt not our children, our sons in particular; or our kine and horses, or

our warriors. Bearing oblations of Havis, we shall serve and propitiate thee by our Namaskars or salutations.

Note:—(1) This is a continuation of the prayer in the prior Rik.

- (2) Thoke Thanaye. (S. & A.S.) Thoke — children in general, Thanaye — Males in particular.
- (3) Ayushi. (B.B.) Gives quotations which fix the range of man's life to be 160, 120, 127 and 100. The gist is, cut not the length of my days.
- (4) Goshu Asveshu. (B.B.) Cows and horses to be taken as Upalakshanam for all kinds of cattle and wealth of quadrupeds like mules, elephants, etc.
- (5) Bhamithaha. As has been repeatedly pointed out, the Vedic conception is far removed from that of Zeus or Jehova — old, irritable, eccentric tyrant gods. The Vedic Rudra gets justly angered only when the moral laws are transgressed by man.
- (6) Veeran. (S) Henchmen, servants. (B.B.) Dutiful servants or heroic warriors.
- (7) Havishmanthaha. According to Hindu thought — why? — all religious thoughts — the just anger of God is not a fixed and immovable thing, as the Calvinists thought; it can easily be changed by two things — offerings of Havis or sacred food actually or mentally dedicated, as mentioned in the morning Sandhya Upasthana Mantra सत्याय हव्यं घृतवद्विधेम — “we offer oblations mixed with ghee to the Sun-God.” A. Sankara says that the votive offering is the symbol of love and devotion to God. For Lord Siva declares to Parvathi in a verse: ‘What difference do the small offerings make in me who am full and perfect? But I accept the mental attitude with which they are made’. Krishna also states in the Gita: ‘I taste and relish those offerings made to me with Bhakti or love and devotion.’ (9-26).

- (8) Namasa Vidhema the. The second means of pacifying the anger of God is by Namaskara or prostration and salutation. A Sanskrit saying runs:

प्रणिपातप्रतीहारः संरम्यो हि महात्मनाम् ।

Meaning: The anger of the great can be removed by falling at their feet.

Mantra 18, in the Isavasya Upanishad runs thus:

भूयिष्ठां ते नम उक्ति विधेम ।

Sankara's commentary on it is: 'Oh Agni Bhagavan! We are not able to serve and worship you fully, as you deserve. Instead of it, all that we can do is to pronounce 'Namaha' or salutation to you. Please accept it.' That shows that even actual genuflection is not necessary, but the mere utterance of the word, 'Namaha' is enough.

7th Rik

आरात्ते गोघ्न उत पूरुषघ्ने क्षयद्वीराय सुमनस्ते ते अस्तु ।

रक्षा च नो अधि च देव ब्रूहया च नः शर्म यच्छ द्विवर्हाः ॥

ते आरात् अस्तु — Let that terrible form of thine be far away from us गोघ्ने — that which afflicts the kine पूरुषघ्ने — and our sons and grandsons क्षयद्वीराय — and wastes thy enemy warriors सुमनं — that form which confers happiness अस्ते आरात् अस्तु let it be near unto us नो च रक्षा — protect us देव — Oh shining one अधि ब्रूहि च — recommend us and bespeak in our favour द्विवर्हाः — thou who augmentest the happiness of both the worlds अद्या च — further नः शर्मयच्छ — confer happiness upon us.

Oh Deva! Let that terrible form of thine be far away from us — that which afflicts the kine, and our sons and grandsons, and wastes thy enemy warriors. Let that form which confers happiness be near unto us. Protect us. Recommend us to the other gods and bespeak in our favour. Thou who augmentest the happiness of both the worlds! Further confer happiness upon us.

Note:—(1) This is a repetition of the prayer in 1-3, the appeal from Rudra the terrible to Rudra the peaceful, but with some differences. In the former, the prayer was for illumination; in this (a) the prayer is for the peaceful form of Rudra to abide near the votary permanently, (b) to speak with partiality in favour of the votaries, (c) and to confer the happiness of both the worlds. One other distinction should be noted — the prayers in Anuvaka one are the outcome of sheer affright after which the votary has the universal vision of Lord Rudra; hence there is a buoyant note of confidence and assurance in the prayers in this Anuvaka.

- (2) Aarath. This is a peculiar word in Sanskrit, having opposite meanings of both far and near. In this Rik, Rudra is prayed to betake his terrible form far away, and approach with his peaceful form.
- (3) Raksha. The use of the generic word 'protection' is noteworthy. Since no specific danger is specified, it is wide. Protection is sought for, at all times, from all dangers, and in all ways. It becomes the equivalent of the word, 'Abhayam' — which has become classical in the Upanishads, etc. In the Yuddhakanda of Valmiki Ramayana, Rama declares that he proposes to take Vibhishana under his protection and states:

सकृदेव प्रपन्नाय तवास्मीति याचते ।

अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम ॥

(Yuddhakanda 18-33)

Meaning: Even if one should take refuge in Me only once, and saying 'I am thy servant' I grant immunity from fear, from all sources of dangers — this is my vow.' So this Raksha or protection is complete — from all human ills, and from *samsara* or birth and death.

- (4) Adhibroohi. This has got the same meaning as the Adhyavochath in 1-6. (S) 'Rudra! Tell the

other gods that we are superior to the other yajamans or the ordinary sacrificers.' (B.B.) Why should we go on praying to you? You assure us beforehand: 'Do not fear. I shall protect you.' 'Oh, Lord Rudra, do not treat us like the ordinary run of votaries, but treat us with distinction and partiality.' (A.S.). If the other gods should question thee Rudra: 'This man is a sinner, how does he deserve protection?', speak in our favour at that time.'

- (5) Dvibharhah. (S) 'Thou the augments of both the worlds, grant us happiness.' (B.B) That which (makes full) or increases both the worlds, the material comforts and sensual delights of this world, and the heavenly joys of the other world; or the joys of this and the other world called as Aihika and Aamushmika.

8th Rik

स्तुहि श्रुतं गर्तसवं युवानं मृगं न भीममुपहन्तुमुग्रम् ।

मृडा जरित्रे रुद्र स्तवानो अन्यं ते अस्मन्निवपन्तु सेनाः ॥

स्तुहि — Praise ye श्रुतं — the famous one गर्तसवं — seated in the heart युवानं — the ever youthful मृगं न भीमं — terrible like the lion उपहन्तुमुग्रं — fierce for the purpose of destruction रुद्र — Lord Rudra स्तवानः — praised by us जरित्रे मृडय gladden us who are in this wasting body ते सेनाः — let your armies अस्मत् अन्यं — others than us निवपन्तु — strike.

Praise ye the famous one, seated in the heart, the ever-youthful, terrible like the lion, fierce for the purpose of destruction. Lord Rudra, praised by us, gladden us who are in the wasting bodies. Let your armies strike at others than us.

Note:—(1) This Rik has a dramatic touch, the first half being a soliloquy, the second a prayer to Rudra.

- (2) The first line is the same as the second half of the fourth Mantra of the second part of the Narasimha Thapani Upanishad. There is a commen-

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8th Rik

स्तुहि श्रुतं गर्तसवं युवानं मृगं न भीममुपहन्तुमुग्रम् ।

मृडा जरित्रे रुद्र स्तवानो अन्यं ते अस्मन्निवपन्तु सेनाः ॥

स्तुहि — Praise ye श्रुतं — the famous one गर्तसवं — seated in the heart युवानं — the ever youthful मृगं न भीमं — terrible like the lion उपहन्तुमुग्रं — fierce for the purpose of destruction रुद्र — Lord Rudra स्तवानः — praised by us जरित्रे मृडय gladden us who are in this wasting body ते सेनाः — let your armies अस्मत् अन्यं — others than us निवपन्तु — strike.

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- (2) The first line is the same as the second half of the fourth Mantra of the second part of the Narasimha Thapani Upanishad. There is a commen-

tary on it ascribed to Sankara. Readers are referred to it for its application to the Narasimha Avatar.

- (3) Sthuti. (S) 'Oh speech of mine, praise Lord Rudra.' (B.B.) This is an instruction or direction by oneself to one's innerself. 'I shall praise thee Lord Rudra who has got the following qualities.' (A.S.) One's own self is admonished in this Rik: 'Oh self of mine, praise the Lord Bhagavan Rudra.'
- (4) Srutham. (S) Famous in the Vedas. (A.S.) Or he who abides in the depths of the heart. Some explain: 'He whose splendour destroys the universe at the time of Pralaya.'
- (5) Gartha Sadham. (S) He who abideth always in the lotus of the heart, as the Gita declares: 'The Lord God, standeth in the heart of all creatures, oh Arjuna.' (18-61). (B.B.) He who stood in the chariot at the time of the burning of Tripura, who abides in the burning grounds where crematory fires burn all bodies. (A.S.) He who abides in the cave of the heart.
- (6) Mrugam na bheemam ugram. All the three commentators take 'na' to mean 'like' — fierce like a terrible lion. Adi Sankara, in his *Nrisimha Thapani* commentary, takes it as a negative and explains: Bhagavan Narasimha is not really fierce, but he is a protecting Avatar.
- (7) Upahathnum ugram. (S) Rudra becomes terrible to destroy the entire universe at the time of Pralaya. (B.B.) He who has set out fiercely like death to destroy his foes. (A.S.) He who has set out to destroy those who are his enemies by flouting his commands laid down in the Vedas and Sasthras.
- (8) B. Bhaskara says that Lord Rudra thus praised appears before the votary, who having his fear removed, supplicates God for the two favours mentioned.

- (9) Mrida jarithre. — has a touch of the Vergilian pathos, the sense of tears in moral things: 'How can man be happy in this decaying body? Grant me happiness in this flimsy body. How? In two ways: (a) By protecting these bodies from diseases and the ills that human flesh is heir unto; (b) On the higher plane, by spiritual illumination, so that I may with my body realise that I am the ever-blissful soul.' Jarithre: (S) Body liable to daily decay. (B.B. & A. Sankara) I the praiser of Rudra.
- (10) Anyam the asman nivapanthu senah. (S) Let your armies spare me and destroy others who are your enemies. (B.B.) Let your armies who wreak havoc in the world, or let the rays of the sun strike at others than us.
- (11) (A.S.) The first half of the Rik sets forth the dire consequences if man does not worship Rudra; the second half, after stating the desirability and pleasure in doing so, voices the prayers. 'Lord Rudra, thus even praised, do thou gladden us who are confined to our bodies? Gladden us in such a manner that we may live our full allotted span of lives free from ills, and strong in body, that after death we may be free from birth and death, and be finally released from *samsara*. Let your armies who are against us, who are mentioned in this Rudram and elsewhere in the Vedas, destroy our enemies, who are our sins.'

9th Rik

परिणो रुद्रस्य हेतिर्वृणक्तु परित्वेषस्य दुर्मतिरघायोः ।

अव स्थिरा मघवद्भ्यस्तुनुष्व मीद्वस्तोकाय तनयाय मृडय ॥

रुद्रस्य हेतिः — Let the shaft of Rudra नः — us परिवृणक्तु
bypass or spare us त्वेषस्य — blazing with anger अघायोः
based on the sins of men and desirous of punishing them दुर्मतिः
— let the keen anger of Rudra परिवृणक्तु — depart far away

स्विरा — your strong determination and your sturdy bow मद्य-
 वद्धयो — towards us who sacrifice unto thee अवतनुध्व
 —loosen मीध्वः : — showerer of blessing तोकाय तनयाय
 — our sons and their sons मृदय — gladden.

Let the weapon of Rudra give us a wide berth.

Let the fixed displeasure of Rudra blazing with just anger based on our sins, and keen to punish us, depart from us. Showerer of blessings! Thy purpose and thy shaft are ever unerring; loosen them in regard to us, who approach thee with sacrifices and prayers. Make our sons and their sons happy.

- Note:—*(1) This is a combination of the prior Rik in which Rudra's grace is besought for the votary. Here it is besought on behalf of his sons and grandsons. The Rik adopts the same rhetorical device — the first line is indirect and the second line is direct.
- (2) No — Since the nasal in the fourth group of consonants follows after the 'Ra' in 'Pari,' it is changed into the nasal in the third group by the Sandhi rules.
- (3) Agayoh. (S) He who searches for sin in order to vent his anger. (B.B.) He who wants to afflict sinners. (A.S.) He who wants to wreak his anger.
- (4) Dhurmathihi. (S) Fierce ill-will (B.B.) Rudra's idea of punishing us, let it depart. In substance the prayer is: 'Let us sin no more and become victims of your punishments.'
- (5) Sthira. (S) The determine to destroy your foes. (B.B.) It stands for Sthiram — strong; 'unloosen your strong bow, or bows. You have got numerous bows to suit your numerous purposes; loosen them all. We pray for our protection.'
- (6) Magavadhbyaha Avathanushva. (S) 'Remove whatever ill-will you may have towards us, the Yajamanas who invoke thee in sacrifices with Havis, the sacred food offering.' (B.B.) 'Magham,' is object or wealth. 'Loosen thy bow-string, harm us

not who approach thee with the wealth of Havis.' How, if it is asked "who harms the sacrificers," this is the purport of the prayer: "Loosen thy bowstring in such manner that we may cast off all fear of thee, conduct sacrifices in worship of thee, and invoke thee with Havis food offerings." Others explain as follows: Sthira qualifies Durmathihi. Do not bear fixed ill-will towards us, who sacrifice unto thee. (A.S.) The following is the order in the prayer: Lord Parameswara gets angry with man for his omission to perform his prescribed duties and commission of sinful ones prohibited. Thereby arises the idea in God of punishing man. Then God punishes the sinful man here and hereafter in numerous ways by his weapons constituted of locality, time, persons or objects which afflict the victim in manifold ways. From this arises the experience of misery. The prayer in this Rik is for release from this chain of misery.

10th Rik

मीदुष्टम शिवतम शिवो नः सुमना भव ।

परमे वृक्ष आयुधं निधाय कृत्ति वसान आचर पिनाकं बिभ्रदागहि ॥

मीदुष्टम — Supreme showerer of blessings शिवतम supreme auspicious one नः --- towards us शिवः भव — be auspicious and beneficent सुमना भव — bear goodwill परमे वृक्षे — on some tall and distant tree आयुधं निधाय — placing your hurtful weapons कृत्ति वसानः — wearing thy elephant hide garment आचर — approach us पिनाकं बिभ्रत् आगहि — come bearing thy Pinaka bow.

Supreme showerer of blessings. Supreme auspicious one! Be auspicious and beneficent, and bear goodwill unto us. Place your threatening and hurtful weapons on some tall and distant tree. Approach us wearing thy elephant hide garment. Come bearing thy Pinaka bow.

Note:—(1) The first Anuvaka portrayed Rudra like the whimsical and temperamental Jehova of the Old Testa-

ment and the Gods of Greek mythology, of whose varying moods nothing could be predicted. At first sight, Rudra was terrible, threatening with uplifted arms for striking with fearful weapons. In Anuvakas 2 to 9, the votary, in the words of Manickavachagar, seeks patiently to understand God's real nature and His whereabouts. He discovers Him in all things, and that He is not ghora or terrible but Siva and Sivathama. As a result of investigation and devout prayer and worship, he comes to realise in this Anuvaka that Rudra is his inner self and he asks him to appear as his Ishta Devata—his tutelary deity, in the form of his heart's desire.

- (2) Meedushtama. Showerer of blessings, a word which occurs in 1-13 and 5-7.
- (3) Shivathama. Note the upgrading of Rudra from the Siva in Anuvaka-1, to Siva and Sivathara in 8-11, the Panchakshara Mantra, to Sivathama in this. There is nothing more near, dear, and auspicious than one's own self, as Sankara declares in his Dakshina Murthy Ashtakam:

स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया ।

which unfolds itself with the Jnana Mudra unto those who serve and worship it.

- (4) Sumanabhava. The prior Rik prayed for the removal of the Durmathihi or Durmanasyam—the ill-will of God towards the votary, and this Rik prays for his positive goodwill and grace. This is a repetition of the one asked for in 1-11.
- (5) Aayudham Parame Vrikshe Nidhaya. (S) Placing your trident and other weapons in some tall tree like the banyan or holy Aswatha fig tree, out of our sight. (B.B.) Rudra! your goodwill towards us should be exhibited in the following manner—In some favourite tree of yours, like the banyan or karnikara, deposit your frightful weapons

like the trident, etc., out of our sight, or some distant tree which we cannot see. (A.S.) On some tall tree like the banyan tree described in the Siva Puranas under which he sat as Lord Dakshina Murthy and taught spiritual wisdom to gods and men.

- (6) Krithim Vasaanaha Aachara. (S) Clad only in your tiger-skin, approach facing us. (B.B.) Aachara -- Remain or approach facing us. (A.S.) The Vedas praise Rudra as bearing the Pinaka and clad in a hide, 'Lord of Prana, clad in skin, bearing the Pinaka'. What is the significance? Rudra is clad thus, not because he lacks clothes; it will be a travesty to state so about Bhagavan who confers all power and wealth to the great gods like Brahma, Indra, etc; and upon whom the divine treasures wait devoutly. But, it is to proclaim his engrossment in tasting the bliss of his own self, and his contempt for outward material pleasures. A verse in the *Bhagavatam*, Daksha Yagna portion states: 'Miserable fools alone laugh at the conduct of Lord Siva who tasteth the bliss of his own self; they by whom this carcass of a body, food for the dog and the wolf, is mistaken for the soul and pampered by adorning it with clothes, ornaments, garlands and pastes; they do not understand but scoff at the strange ways and behaviour of Lord Siva, who knoweth and ever tasteth the bliss of his own self.' (*Bhagavatam*: 4-5-13).

How did Rudra come to wear a hide skin? There are two versions with regard to it. According to the first, the Rishis of Dharukavanam who were mere Karmatas conceived a hatred for Rudra and performed an Abhichara Homam out of which issued a tiger, a serpent and the demon Muyalaka, all of whom they directed towards their enemy. Rudra tore the tiger with his nails and wore its skin as a garment. The tiger typifies anger in the allegorical sense.

The second represents that there lived in Varanasi or Banares a terrible demon, named Gajasura in the form of an elephant who troubled the Siva Bhaktas there. The gods were unable to prevail over him. They all besought Lord Rudra who tore the animal in twain and clothed himself in its skin. Gajasura typifies egotism.

- (7) Pinakam Bibrath Aagahe — Come bearing your Pinaka bow merely as an adornment. Rudra's bow has now become converted from a weapon of offence into one of protection and grace.

11th Rik

विकिरिद विलोहित नमस्ते अस्तु भगवः ।

यास्ते सहस्रगूं हेतयोज्ज्यमस्मन्निवयन्तु ताः ॥

विकिरिद — Showerer of wealth विलोहित — thou white one
भगवः — Lord Bhagavan ते नमः अस्तु — salutations unto thee
याः ते सहस्रगूं हेतयः — Let the thousands of weapons ताः अस्मन्
अन्यं निवपन्तु destroy others than us who are our enemies.

Showerer of wealth! Thou white one! Lord Bhagavan! Salutations unto thee. Let thy thousands of weapons destroy others than us who are our enemies.

Note:—(1) The prior Rik ended with the prayer that the armies of Rudra may spare us and strike at our enemies; this continues the idea with a similar request that 'the weapons of Rudra may spare us, but strike at our enemies instead.'

- (2) Vikiridha. (S) He who scatters specially wealth in front of his devotees. (B.B.) He who particularly afflicts all creatures. Or, he bereft of weapons, since Rudra has not got any weapons of his own which can hurt (the sins which men commit turning into weapons against them). Or the sins, diseases, *samsara* with its miseries or Kriyas; Rudra who destroys these. Some explain: Rudra who lets loose his shafts at those who deserve to

be struck. (A.S.) He who destroys sins, diseases, *samsara*, and poverty.

- (3) Vilohitha. (S) He who is white as described in the Dhyana Sloka of the Panchakshara Mantra, or extremely red as described in the Dhyana Sloka of the Shadakshari. (A.S.) White like camphor as described in the Panchakshari Dhyana Sloka. Rudra is pure Satva and hence white.
- (4) Bhagavan has already been explained in 1-10.
- (5) Let your weapons strike at our foes external and internal. Let us sin no more and become the targets of your displeasure and punishment, but of your grace.

12th Rik

सहस्राणि सहस्राधा बाहुवोस्तव हेतयः ।

तासांभीशानो भगवः पराचीना मुखा कृधि ॥

तव बाहुवोः — In thy arms सहस्राधा — in thousands of forms
सहस्राणि — in thousands of numbers हेतयः — those weapons which exist भगवः — Bhagavan ईशानः — Lord and master of them तासां मुखाः — their faces पराचीना कृधि — turn away from us.

In thy arms exist thousand kinds of weapons in thousands of numbers. But Bhagavan, thou art Lord and master of them. Turn their faces away from us.

- Note:*—(1) This Rik closes the Anuvaka of prayer. The votary beholds Rudra actively carrying out his work of punishment and destruction, but he prays to be spared.
- (2) Sahasrani. The line is an echo of the Purusha Suktham. Thousand means here countless. A. Sankara quotes a line from the Bharatham where Arjuna sees Rudra going before him shooting his arrows and each arrow multiplying itself manifold in turn.
 - (3) Sahasradha. The weapons too are of diverse kinds.

Eleventh Anuvaka

1st Rik

सहस्राणि सहस्रशो ये रुद्रा अधि भूम्याम् ।

तेषां घन्वानि तन्मसि ॥

भूम्यां अधि -- On the face of the earth ये रुद्रा: — those Rudras सहस्राणि — in thousands सहस्रशः — and in thousand kinds तेषां घन्वानि — their bows सहस्रयोजने — thousands of yojanas far away from us अवतन्मसि — we shall cause to be deposited with strings unloosened.

Those Rudras who live on the face of the earth in thousands of varieties, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

Note:—(1) This last Anuvaka consists of 10 Riks and 3 Yajus, which are dedicated to the Rudra Ganas. Rudra is the one God, the one reality, and the Rudra Ganas are the manifestations of his unlimited power and glory, through whom he carries on his four-fold activity of creation, preservation, grace, and punishment. How they enter the lives of all beings, and affect them for good or bad is set forth. Since they are everywhere, they are saluted by the 3 Karanas or organs of body, mind, and speech; they are besought to place their bows (of afflictions) far away and to destroy the enemies of the votary external and internal, and to protect him effectively in all ways. The Rudram closes on this ear-filling note.

(2) Sahasrani Saharasa. There are numerous divisions of the Rudra Ganas like the Vinayakas, Nandis, Kumaras, Bhoothas, Prethas, Paisachas, etc., whose numbers are countless. The best note on them is by Abhinava Sankara, who has extracted all the information regarding them. Readers are referred to P. P. 149 to 151 of his commentary (Vani Vilas Edition), and to Bhatta Bhaskara.

- (3) Bhoomyam Adhi. On the face of the earth, or as lords of the earth, residing and punishing all creatures according to their Karma.
- (4) Avathanmasi. (B.B.) We shall mollify the Rudra Ganas by our praises, namaskaras, and votive food-offerings in such a manner that they may loosen their bow strings, and cast off their anger and become peaceful and gracious.

2nd Rik

अस्मिन्महत्पणवे अन्तरिक्षे भवा अधि ।

अस्मिन् --- In this perceptible महत्पणवे --- sublime ocean अन्तरिक्षे --- and interspace between heaven and earth अधि --- they who dwell भवा: --- the Rudra Ganas तेषां सहस्रयोजने ऽव धन्वानि तन्मसि --- we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

Those Rudras who dwell in the sublime ocean, and the interspace between sky and earth, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

Note:—(1) Mahathyarnave. (S) takes it as an Upama and says that the interspace is like the sea in its sublimity. (B.B. & A.S.) take them disjunctively.

- (2) Only the first and the last contain the operative portion, but they are added to the intervening Riks according to the Purva Mimamsa --- Rules of Interpretation.

3rd Rik

नीलग्रीवाः शितिकण्ठाः शर्वा अधः क्षमाचराः ।

नीलग्रीवाः --- Bluethroated where the Kalakuta poison rested शितिकण्ठाः --- white-throated in other portions शर्वाः --- those Rudras अधः क्षमाचराः --- who dwell in the nether regions तेषां सहस्रयोजने ऽव धन्वानि तन्मसि --- we shall cause the strings of their bows

to be loosened and the bows themselves to be deposited thousands of yojanas far away from us.

The Rudra Ganas, bluethroated, where the Kalakuta poison rested; and whitethroated in other portions; those Rudras who dwell in the nether regions; we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

Note:—The places where the Rudra Ganas abide are particularised in each of the following Riks:

4th Rik

नीलग्रीवाः शितिकण्ठाः दिवगुं रुद्रा उपश्रिताः ।

नीलग्रीवाः शितिकण्ठाः रुद्राः — Bluethroated where the Kalakuta poison rested and elsewhere whitethroated Rudras दिवं उपश्रिताः — who live in the heaven तेषां सहस्रयोजनेऽथ धन्यानि तन्मसि we shall cause the strings of their bows to be loosened and the bows themselves to be deposited thousands of yojanas far away from us.

Bluethroated where the poison rested and elsewhere whitethroated Rudras who dwell in the heaven, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

Note:—(1) Dhivam Upasrithaha. (S) They who live in heaven. (B.B.) Rudras who live in the heavens belonging to Indra, etc. (A.S.) Rudras who live in the heavens overlording them.

5th Rik

ये वृक्षेषु सस्यञ्जरा नीलग्रीवा विलोहिताः ।

ये — Those Rudras सस्यञ्जराः — of the colour of tender grass (pale-green & yellow) नीलग्रीवाः — who are bluethroated विलोहिताः — they who are red in colour वृक्षेषु — who live in trees तेषां सहस्रयोजनेऽथ धन्यानि तन्मसि — we shall cause the strings of their bows to be loosened and the bows themselves to be deposited thousands of yojanas far away from us.

Those Rudras of the colour of tender grass who are black-throated, those who are red in colour, who live in trees, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

Note:—(1) I have already stated that the Rishi of the Rudram is fond of the splash of colours like a painter, his favourite being green. This line is a repetition of 2-3.

6th Rik

ये भूतानामधिपतयो विशिखासः कपदिनः ।

ये भूतानामधिपतयः — those Rudras who are the leaders of the Bhootha groups विशिखासः — bald without hair कपदिनः and with matted locks तेषागूं सहस्रयोजनेऽथ धन्वानि तन्मसि — we shall cause their bow strings to be loosened and the bows themselves to be deposited thousands of yojanas far away from us.

Those Rudras who are the leaders of the Bhootha Ganas, some of whom are bald without hair and some of whom wear matted locks, we shall cause their bow strings to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

Note:—(1) Bhoothanam Adhipathayaha. All three commentators give the meaning of the Bhootha Ganas as the special attendants of Rudra, but B. Bhaskara has given an alternative one of 'the lords of the elements'.

7th Rik

ये अस्त्रेषु विविध्यन्ति पात्रेषु पिबतो जनान् ।

ये अस्त्रेषु — Those Rudras who stand in food पात्रेषु and in the liquids drunk पिबतो जनान् — the persons who eat and drink विविध्यन्ति — pierce तेषागूं सहस्रयोजनेऽथ धन्वानि तन्मसि — we shall cause the strings of their bows to be loosened, and the bows themselves deposited thousands of yojanas far away from us.

Those Rudras who stand in the food and in the liquids, and pierce the persons who eat the food and drink the liquids, we shall cause the strings of their bows to be loosened and the bows themselves deposited thousands of yojanas far away from us.

- Note:*—(1) Religion, Medical Science, and Hygiene meet in this remarkable Rik which describes one of the main ways how the work of destruction is carried on in the world—through food and drink—over-eating, undereating, and contamination. (S) The Rudras stand hidden in the food and drink and produce disturbances in the humours of the body.
- (2) Vividhyanthi. (S) Afflict through disturbances of the humours. (B.B.) Cause to suffer by producing diseases according to the sins committed by each.
- (3) Pathreshu. (S) Liquids drunk like water, milk, etc. (B.B.) Liquids meant to be drunk like milk, etc. Or vessels from which food is eaten and liquids are drunk.
- (4) This Rik emphasises purity in eating and drinking. The classical division of food into Satvika, Rajasika, and Thamasika is made in the Gita Canto: 17, Slokas 7 to 10.

8th Rik

ये पथां पथिरक्षय ऐलबूदा यव्युधः ।

ये पथां पथिरक्षयः—Those Rudras who are the protectors of the pathways ऐलबूदाः—the bearers of food यव्युधः—who fight with one's enemies तेषां संहननयोजने अद धन्वानि तन्मसि we shall cause them to loosen their bow strings and deposit the bows themselves thousands of yojanas far away from us.

Those Rudras who are the protectors of the pathways, the bestowers of food, who fight with one's enemies, we shall cause them to loosen the strings of their bows, and to deposit the bows themselves thousands of yojanas far away from us.

- Note:—* (1) In the prior Rik, the means adopted by the Rudraganas to destroy the wicked and the sinful was described; in this, how they reward the good is set forth.
- (2) Patham Pathi Rakshayaha. (S) The Rudras are the protectors of the worldly and the religious ways, not of some only but of all. (B.B.) The Rudras are lords of the secular and religious paths, competent to set the foot of men on them or prevent them.
- (3) Yavyudaha. (S) They who fight with one's enemies, they who prevent what is undesirable from befalling us. (B.B.) They who fight only with the young and the strong. Or, some explain: they who fight with the body, the senses, and the vital airs. This means that the Rudras mete out reward and punishment to men employed in the secular and religious ways, according to the nature of the karmas they do; on the good they bestow, both food and long life; they deprive the bad of both; those of mixed good and bad, they deprive of one or the other. Some others explain: the Rudras pierce only those fit to be struck, and never transgress in their duties.
- (4) A. Sankara: The Rudras are described as the protectors of the secular and religious ways. How? They are Aiylavritas or they are bestowers of food, and Yavyudaha or punishers of the wicked. Thus they set the feet on the good pathways, and reward them with food, etc., and punish the bad by depriving them of food, etc.

9th Rik

ये तीर्थानि प्रचरन्ति सुकावन्तो निषङ्गिनः ।

ये तीर्थानि प्रचरन्ति — Those Rudras who haunt the sacred places सुकावन्तो निषङ्गिनः — with short daggers and long swords
तेषां सहस्रयोजने अत्र धन्वानि तन्मसि — we shall cause their bowstrings

to be loosened and the bows themselves to be deposited thousands of yojanas far away from us.

Those Rudras who haunt the sacred places wearing short daggers and long swords, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us

Note:—It is heartening to learn from this Rik that the sacred places are peopled by Rudras who carry on their ministrations in them. How? By making the good the recipients of the full benefits of such places, and denying them to the bad.

10th Rik

य एतावन्तश्च भूयाग्सश्च दिशो रुद्रा वितस्तिरे ।
तेषां सहस्रयोजने ज्व घन्वानि तन्मसि ।

य एतावन्तश्च भूयाग्सश्च रुद्राः — Those Rudras so far mentioned, and over and above them दिशः वितस्तिरे — who have entered the quarters and occupied them तेषां सहस्रयोजने ज्व घन्वानि तन्मसि -- we shall cause the strings of their bows to be loosened, and the bows themselves deposited thousands of yojanas far away from us.

Those Rudras so far mentioned, and over and above them, who have entered the quarters and occupied them, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

Note:—(1) This last Rik closes the mention of the places where the Rudras live, and their powers of Nigraha and Anugraha — punishing and blessing.

(2) Ethavanthascha Booyamsascha. (S) The Rudras specified in Riks 1 to 9 of this Anuvaka, and those numerous others over and above, who abide in the several quarters. (B.B.) Gives the above meaning and another Ethavanthascha—the countless Rudras, Booyamsascha — those over and above the former.

Yajus

नमो रुद्रेभ्यो ये पृथिव्यां येऽन्तरिक्षे ये दिवि येषामन्नं वातो वर्धमिषव स्तेभ्यो दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वास्तेभ्यो नमस्ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तं वो जम्मे दधामि ।

This Yajus is broken into three as follows, but it is one as Manthra—:

नमो रुद्रेभ्यो ये पृथिव्यां येषामन्नं इषवः तेभ्यो दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दश उदीचीर्दश दशोर्ध्वाः तेभ्यो नमः ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तं वो जम्मे दधामि ।

ये पृथिव्यां — those who are on this earth येषां अन्नं इषवः — unto whom food turns into shafts नमोरुद्रेभ्यः — I bow unto such Rudras by my speech. तेभ्यो दश प्राचीः दश दक्षिणाः दश प्रतीचीः दश उदीचीः दश ऊर्ध्वाः

with my ten fingers joined. I bow unto them with my body facing the east, the south, the west, the north and upwards. तेभ्यो नमः I bow unto them with my mind तेनो मृडयन्तु may they render us happy — ते such Rudras यं द्विष्मः — he whom we hate यश्च नः द्वेष्टि and he who hates me तं — him वो जम्मे दधामि I consign into your yawning mouths.

Those Rudras who are on this earth, unto whom food turns into shafts, I bow unto them through my speech. With my ten fingers joined, I bow unto them with my body facing the east, the south, the west, the north, and upwards, I bow unto them with my mind. May they render me happy. Oh Rudras, unto whom we bow! I consign him whom we hate and he who hates us, into your yawning mouths.

Note:—(1) B. Bhaskara says; In this Mantra the Rudras who dwell in the three worlds are saluted, and one's happiness and the destruction of enemies are prayed for.

(2) Esham Annam Ishāvaha. (B.B.) In whose hands food serves the purpose of arrows. Some who eat wholesome food, they afflict with diseases; from some they withhold food and afflict with hunger;

some they cause to steal for food and lead to punishment. Thus food serves as the instrument of punishment in their hands.

- (3) Dhasa. The palms joined together with the ten fingers pointed upward is the Anjali Mudra or the symbol of Bhakthi, reverent submission and adoration.
- (4) The Yam Dvishmaha Yascha No Dveshti. (S) Even those whom we hate silently and who hate us silently.
- (5) Jambe Dadhami. (S) I consign into your yawning mouths. (B.B.) Teeth, some say molar teeth.
- (6) This consigning of one's enemies into the yawning mouths or teeth of some god is an expression often met with in Vedic Literature, and also in the Bible, and it is not to be taken literally, but figuratively; it means: Let my enemy's plans against us go awry. A. Sankara explains: destroy my enemy which is my sin, the resulting consequences, and the motives which induced me to commit the sins.

YAJUS — 2ND DIVISION

नमो रुद्रेभ्यो येऽन्तरिक्षे येषां वातो इषवस्तेभ्यो वश प्राचीर्दश दक्षिणा वश
प्रतीचीर्दशोदीचीर्दशोर्ध्वास्तेभ्यो नो मृडयन्तु ते ये द्विष्मो यश्च नो द्वेष्टि तं वो जम्भे
दधामि ।

Those Rudras who dwell in the middle region between the heaven and the earth, for whom the wind furnisheth the shaft, salutation unto them. With the ten fingers joined together, I bow to them in the east, the south, the west, the north and upwards. Salutation unto them. May they render me happy. He whom we hate, and he who hateth us, I consign him into their yawning mouths.

Note:—(1) The prior Yajus has been applied *mutadis mutandis* to the second class of Rudras who dwell in the middle region. and should be applied in the next to

the Rudras who dwell in heaven. How does the wind get converted into an arrow in their hands? B. Bhaskara says: The Rudras who afflict the sinners by excess or shortfall of wind, or individuals by excess or shortfall of one or other of the five vital airs in the body. (S) The Rudras who cause the diseases by excess or defect of the airs in man's body.

YAJUS — 3RD DIVISION

नमो रुद्रेभ्यो ये दिवि येषां वर्षमिषवस्तेभ्यो वंशः । प्राचीर्दश दक्षिणा दश प्रतीचीर्द-
शोदीचीर्दशोर्ध्वास्तेभ्यो नमस्ते नो मृडयन्तु ते ये द्विष्मो यश्च नो द्वेष्टि तं वो जम्भे
वधामि ।

Those Rudras who dwell in heaven, to whom rain serves as a shaft, salutations unto them. With the ten fingers joined, I bow to them in the east, the south, the west, the north, and upwards. Salutations unto them. May they render me happy. They whom we hate, and they who hate us, I consign them into your yawning mouths.

- Note:*—(1) The Rudram proper ends with this vision of the Rudras in all the three worlds, with a reverent salutation to them in all directions, to the omnipresent divine forces, as Arjuna did in his Viswarupa Darshana, and prayer for spiritual happiness, and the destruction of one's enemies, external and internal.
- (2) The commentators apply the salutations respectively to the Thrikaranas—the three organs of speech, body and mind.
- (3) Varshani Ishavaha. Rains form the darts of these Rudras of the heaven, by which they afflict men by excess rain or deficit, hail, etc.

The last Nama in the Vishnu Sahasranama is Sarva Praharana Aayudhaha — God who strikes with all kinds of weapons. Sankara comments that the finger-nails of Narasimha served as a weapon to des-

troy Hiranyakashipu. Other instances are, foam served as a weapon in the hands of Indra to kill the Asura Namuchi, and in the Norse legend the mistletoe to kill the god Balder.

- (4) Eesano. Though the shafts of Rudra are Astras and have the power to strike and punish by themselves, they are obedient to the will of Rudra. According to Indian story, Aswathama, the son of Drona, knew how to discharge the Brahmathra, but knew not how to retract it. He had to confess his shame on a memorable occasion. Not so Lord Rudra. When his mind turns gracious towards a devotee, his weapons follow suit; their faces or keen edges turn away automatically in other directions.

SUPPLEMENT TO THE RUDRAM

MANTHRAM 1

अम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।

उर्वारिकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

सुगन्धि — He who hath a divine fragrance पुष्टिवर्धनं — He who maketh men sleek by plenty अम्बकं यजामहे — we worship the three-eyed Rudra बन्धनात् उर्वारिकमिव — like a ripe cucumber from its stalk मृत्योः मुक्षीय — release me from death अमृतात् मा मुक्षीय sunder me not from immortality.

He who hath a divine fragrance, Him who maketh men sleek by plenty, Him even we worship, the three-eyed Rudra. Like a ripe gooseberry from its stalk, release me from death, but sunder me not from immortality.

Note:—(1) Though not textual portions of the Rudram proper, the following portions are recited so automatically at the end of it in the recitations in South India, that they have become indispensable supplements, and hence I have deemed it necessary to include them with their translation.

- (2) **Thrayambakam.** The sun, the moon, and fire are the three illuminations constituting the three eyes of Rudra. Rudra has two eyes just like men and a third one on his forehead, the spiritual eye which he opened for destroying Thripura and Kama. It is the inner eye of spiritual illumination which burneth away ignorance.
- (3) **Yajamahé.** Though the word is usually applied to 'sacrifice', it is used here in the sense of worship.
- (4) **Sugandhim.** Having a good smell. There is a story in Tamil Literature that Lord Siva formed one of the poets of the early Tamil Sangam or Academy constituted at the Pandyan capital of Madhurai. He composed a verse describing the fragrance of the hair of Goddess Parvathi. Nakirar, the leading poet took objection saying that the hair of no woman was fragrant by nature but only artificially. Siva got offended and opened the eye in his forehead a little and Nakirar got afflicted by a burning sensation. He prayed for forgiveness and got it. Similarly, Rudra's fragrance is not artificial but natural since the Sruti declares God to be
 पुष्पगन्धः पुष्परसः — divinely fragrant and sweet.
- (5) **Pushti Vardhanam**—The increaser of plumpness and sleekness. This is not the mere physical pushti which comes of good eating and drinking, but recurs in the Vedas and is used in the higher spiritual sense of one blessed with God's grace, and having all the things that conduce to Manushya Anandam — full human happiness, as set forth in the Ananda Mimamsa in the Taittiriya Upanishad.
- (6) **Urvarukamiva Bandhanath.** One of the happiest metaphors in the Vedas. The gooseberry lies on the ground, and when fully ripe, it gets severed so effortlessly that it is not noticed at all.
- (7) **Mrityor Muksheeya**—has four meanings: (a) Let me have full length of days and not die of Apamri-

tyu or untimely death. (b) Let me not die of a violent death-end like fire, drowning, etc. (c) Let me not die bedridden, of a wasting and protracted illness. One of the prayers of the Hindus is for 'Anayasena Maranam' or for a painless and easy death. (d) Taking the next word into consideration, *mrityu* means not only one's death but its cause of *samsara*; hence release me from the greater death of *samsara*.

- (8) Ma Amruthath. Release me not from that immortality, which is release from that death which is *samsara*.

MANTHRAM 2

यो रुद्रो अग्नी यो अप्सु य ओषधीषु यो रुद्रो विश्वा भुवना विवेश
तस्मै रुद्राय नमो अस्तु ।

यो रुद्रः — That Rudra योअग्नी अप्सु ओषधीषु योविश्वा भुवना विवेश
who hath entered into and pervaded the fire, the waters, vegetation,
and all the worlds तस्मै रुद्राय नमो अस्तु — let my salutation
be unto that Rudra.

That Rudra who hath even entered into and pervaded the
fire, the waters, vegetation, and all the worlds, let my salutation
be unto that Rudra.

Note:—(1) This is one of the most important mantras
in the Vedas, which places the Rudram in
proper perspective and raises it to the level of an
Upanishad. The Taittiriya Upanishad after setting
forth the order of creation, goes on to state
तत्सृष्ट्वा तदेवानुप्राविशत् (Brahma Ananda Valli 6) --
having created thus, God entered into his crea-
tion'. This manthram is the parallel to that fa-
mous Pravesa Sruti. By this, Rudra is identified
with the self which creates, pervades, maintains,
and finally destroys the universe.

- (2) Agnow Apsu — Stand Upalakshanam for the five primal elements of sky, air, fire, water and earth. Manickavachagar states in his Thiruvachakam:
 For ever hath God placed illumination in the sun;
 And charming coolness in the adorable moon;
 And burning heat in the fierce fire; and spaciousness in the holy sky; and restless energy in the whirling wind;
 And sweetness in the waters that reflect;
 And strength to sustain and uphold all in the durable earth;
 Thus and thus crores of things hath He filled
 And endowed each its peculiar grace and virtue.
 (Thiru Anda Pahuthi. Lines 19-28)
- (3) Oshadeeshu — has not got in the Vedas the limited modern sense of medicinal herbs, but signifies all vegetation.

MANTHRAM 3

तमु ष्टुहि यः स्विषु सुधन्वा यो विश्वस्य क्षयति भेषजस्य । यक्ष्वामहे सौमनसाय
 रुद्रं नमोभिर्वेवमसुरं दुवस्य ॥

यः स्विषु सुधन्वा — He who hath a goodly shaft and a goodly bow यः विश्वस्य भेषजस्य क्षयति — he who is the source and repository of all medicines तं उ ष्टुहि —praise Him alone महे सौमनसाय —to gain his great favour and goodwill अघरं that supreme वेवं रुद्रं — effulgent Rudra यक्ष्वामहे let us worship him नमोभिः दुवस्य — honour and adore by salutations.

He who holdeth a goodly shaft and a goodly bow, he who is the source and repository of all medicines, praise Him alone. To gain the favour and goodwill of that supreme and effulgent God Rudra, let us worship him, honour and adore him by salutations.

Note:—(1) Swishu Sudhanva — the shaft and the bow are good since they hurt the sinners only to the extent

of the sins committed by them, and protect the good.

- (2) Visvasya Bheshajasya Kshayathi. God is the Vaidyanatha or Vaidheesvara, the prince of physicians, since he is the infallible curer of not only physical and mental ailments, but the spiritual source of all human miseries — *samsara*.
- (3) Another reading for Adharam is Asuram, the strong one.

MANTHRAM 4.

अयं मे हस्तो भगवानयं मे भगवत्तरः ।

अयं मे विश्वभेषजोऽयं शिवाभिमर्शनः ॥

शिवाभिमर्शनः — Due to its contact with the Linga image of Rudra अयं मे हस्तः — this right hand of mine भगवान् — is fortunate अयं मे भगवत्तरः — it is comparatively more fortunate than other hands अयं मे विश्वभेषजं — this hand is a panacea for all human ills.

Due to its contact with the Linga image, this right hand of mine is fortunate. Nay, it is comparatively more fortunate than the hands of other men. Indeed, this hand of mine is a panacea for all human beings for all ills.

Note:—(1) This is the soliloquy of a devout Siva Bhakta who has performed the daily Abhishekam of his Siva Lingam, reciting the Sri Rudram. As in the Upanishad, he embarks on a Mimamsa or enquiry as to which of the limbs of his body should be deemed to be Bhagavan or fortunate. He concludes at first that it is his right hand which has handled the Siva Lingam, poured water over it, and worshipped it. He argues further— Why stop short of Bhagavan? It is Bhagavatharaha — more fortunate than the left hand, than all its other limbs, than all the hands in the world, which had not the privilege of touching the Siva Lingam. He advances one step further and declares that since his right

hand has come into contact with the Bhishak Thama or the king of physicians it has become a Visva Bhesha, a healer of all ills. What greater fortune can befall it?

- (2) Another reading for Hasthé or hand is Asthu — let my hands have the fortune.

MANTHRAM 5

ये ते सहस्रं अयुतं पाशा मृत्यो मर्त्याय हन्तवे ।
तान्यज्ञस्य मायया सर्वानिव यजामहे ॥

मृत्यो — Oh Death in the form of Rudra मर्त्याय हन्तवे — for the destruction of all mortal creatures ये ते सहस्रं अयुतं पाशाः those thousand and ten thousand of thy nooses तान् सर्वान् — all of them यज्ञस्य मायया --- by the efficiency of our outward and inward worship अवयजामहे — we shall loosen.

Oh Death in the form of Rudra! Those countless nooses of thine by which thou destroy all mortal creatures, we shall loosen them by the efficiency of our worship of thee.

Note:—(1) This furnishes the *raison d'être* for the Rudram and furnishes the key to it. No doubt Rudra is the God of destruction. Yama the God of death is one of his forms, but this is his lower aspect on the Vyavaharika level. On the Paramartha level, Rudra is the Kalakala or the death of death, the conferor of immortality. Indian thought has concerned itself seriously with the problem of man's death and the means of escaping it. A parallel passage in the Kathavalli Upanishad runs thus:

पराचः कामान् अनुयान्ति बालाः ते मृत्योः यान्ति विततस्य पाशम् ।
अथ धीराः अमृतत्वं विदित्वा ध्रुवं अशुक्लेषु इह न प्रार्यन्ते ॥ (2-1-2)

Meaning: 'Childish-minded ignorant persons run after external desires and get caught up in the extensive noose of death; on the other hand, the wise knowing immortality seek not the permanent in the impermanent'. The noose of death is an inevitable one from which

none can escape, but even "death can be skipped over" as Valluvar says, by Yagnasya Mayaya — by the efficiency and potency of a proper and devout worship of Rudra. How? By outward sacrifices to

Rudra, by an Adhyana of Sri Rudram, by worship of Rudra, and by devout contemplation of Him. The Jabala Upanishad declares that the names of God in the Rudram are Amritha and will confer immortality.

MANTHRAM 6

मृत्यवे स्वाहा मृत्यवे स्वाहा ।

मृत्यवे स्वाहा — I offer this votive food offering in sacrifice unto Rudra the Destroyer मृत्यवे स्वाहा — I offer this votive food offering in sacrifice unto Rudra, the Destroyer.

I offer this votive food offering in sacrifice to Rudra the Destroyer. I offer this votive food offering in sacrifice to Rudra the Destroyer.

Note:—(1) Keats states in his 'Ode to the Nightingale': 'I have been half in love with easeful death'. From terror of Rudra, the Destroyer to acceptance of Him, and adoration of Him with love and devotion, what a remarkable seachange does not the Rudram and these Vedic Mantras effect! And the Vedas do not insist on an actual sacrifice with actual food offerings. It is enough if this Mantra is repeated or even mentally thought upon.

(2) The repetition is for the sake of added emphasis.

MANTHRAM 7

ओं नमो भगवते रुद्राय विष्णवे मृत्युर्मे पाहि ।

ओं नमो विष्णवे भगवते रुद्राय — Om Salutation unto the omnipresent Bhagavan Rudra मृत्युः मे पाहि — Protect me from death.

Om, salutation unto the omnipresent Bhagavan Rudra. Protect me from death.

Note:—(1) The Rudra worship ends with this Mantra. According to it, Rudra is (a) Om — the eternal reality of Brahman (b) He is Bhagavan in his personal aspect having the six unique qualities (c) He is Vishnu or omnipresent.

(2) Rudra the Destroyer is asked to save the votary from death. How? By grant of the saving knowledge about man's self, about Rudra the God, which will save man not only from physical death but from *samsara* or birth and death for all time.

ओं शान्तिः शान्तिः शान्तिः — Om Peace, Peace, Peace !

Note:— This is the Pallavi or refrain of all the Vedas, the words on which they end. It is a prayer for the cessation of the three kinds of human ills: (a) Adhyatma or the ills brought on one's self; (b) Adhibhouthika or ills inflicted by the elements; (c) Adhidaivika or the ills inflicted by the gods. The cessation of all these and the attainment of that peace which passeth understanding, which is Brahman, is prayed for.

SANTHI PATA OF SRI RUDRAM

इडा देवहर्मनुयज्ञनीबृहस्पतिरुक्था मदानि शर्गुंसिषद्विश्वेदेवाः सूक्तवाचः पृथिवि
मातर्मा मा हिंसीमंघु मनिष्ये मधु जनिष्ये मधु वक्ष्यामि मधु वदिष्यामि मधुमतीं
देवेभ्यो वाचमुद्यासग्ं शुश्रूषेभ्यो मनुष्येभ्यस्तं मा देवा अवन्तु शोभायं पितरो-
ऽनुमदन्तु ॥

ओं शान्तिः शान्तिः शान्तिः ।

इडा देवहः — Kamadhenu, the divine cow discovered the hymns by which gods are invoked मनुः यज्ञमीः — Manu was the sacrificer बृहस्पतिः उक्था मदानि शर्गुंसिषत् — Brihaspathi repeated the Sasthra Mantras which gladden विश्वेदेवाः सूक्तवाचः पृथिवि मातः मा मा हिंसीः may the Visve Devas praised in the hymns and mother earth not cause me suffering मधु मनिष्ये — let me think

sweet thoughts मधु जनिष्ये —let me perform sweet actions,
 —whose fruits are sweet मधु वक्ष्यामि —let me bear sweet
 offerings मधुवदिव्यामि —let my speech and praises be
 sweet मधुमतीदिवेभ्यो उद्यातं —let me utter words which sound
 sweet unto the gods शुश्रूषेभ्यो मनूष्येभ्यः —let me utter words
 sweet unto men who would lend their ears तं मा देवाः अवन्तु शोभायं
 —let the gods illumine me and make my speech sweet पितरो
 अनुमदन्तु —let the Pitris or forefathers feel glad and approve of
 me.

Kamadhenu, the divine cow discovered the hymns by which
 the gods are invoked. Manu was the sacrificer. Brihaspathi
 repeated the Sasthra Mantras which gladden. May the Visve
 Devas praised in the hymns and mother earth not cause me any
 suffering. Let me think sweet thoughts; let me perform sweet
 actions which bear sweet fruits; let me bear sweet offerings; let
 my speech and praise be sweet; let me utter words which sound
 sweet unto the gods; let me utter words sweet unto men who
 would lend their ears. Let the gods illumine me and render my
 speech sweet. Let the Pitris, the forefathers feel glad and ap-
 prove of me.



INTRODUCTION

THE CHAMAKAM

ITS PLACE IN THE VEDAS

The Chamakam occurs in the 4th Kanda 7th Prapataka of the Yajur Veda. In the six prior Prapatakas, rites depending upon *pariṣecana* had been dealt with; in the seventh, the pouring of clarified butter into the sacred fire with a wooden ladle made of *Oudhumbari* wood, what is called by the technical name of *Vasordhara* is stated. For the purposes of this rite the entire Chamakam is one; the splitting it up into II Anuvakas is, as its commentator Sayana explains, for the use of the II Anuvakas as II Mantras in non-sacrificial rites. A long string of desiderata are prayed for in it — 347 to be precise — by the votary, coupled with the article “Cha” (and), the verb “Kalpatam” occurring almost at the end of the tenth Anuvaka, as for example “Vajascha me Kalpatam”—“Let food be granted or furnished unto me” which, if put into the active form with the understood subject, will run as “Let God grant me the following things”.

PRAYER DIFFICULT

Man does not know how to pray to the Supreme Being for the simple reason that he is ignorant of what is ultimately good or bad for him. This is illustrated by the fact that very many of the wicked beings like the Asuras and the Rakshasas etc. mentioned in the Vedas, the Itihasas and Puranas, though they

performed penances and austerities which the gods themselves did not undergo, asked for the wrong boons which brought ruin upon them in the end; most of them could have become gods or would have become immortal with a fraction of their efforts if wisely directed. A story in the *Kaushitaki Upanishad* exemplifies the contrary. Pratardhana, a mortal king, helped Indra, the king of the gods, to fight the Asuras. Indra was pleased and asked him to choose a boon. Now the human king was wise and he pondered and said "I am a mortal and my knowledge of what is good or bad for me is limited and clouded, but thou art a god; choose thou for me that which will be most beneficial to man". And Indra praised him and taught him the Prana Vidya, the knowledge of the Self, which leads to liberation. Hence it is that all religions teach men how to pray and what to pray for. The Rudram and Chamakam (which are always coupled) are some of the foremost examples in the art of prayer; the latter especially is one of the most comprehensive, musical, and popular prayer in the Vedas.

THE FOURFOLD VOTARIES AND THE FOUR PURUSHARTHAS

What sort of votary does the Chamakam contemplate and what does it pray for? Verses 16 to 19 of the seventh Adhyaya of the *Gita* classify votaries into four groups: "Men of evil deeds, fools, basest of men, do not pray unto Me, for they are of an asuric nature, full of egotism, their knowledge clouded over by Maya. Four virtuous kinds of men pray unto Me, Arjuna; (1) the afflicted, (2) seekers after knowledge, (3) seekers of Artha or wealth and pleasures of the earth and heaven, (4) and the *Jnani* or the wise one. Of these four the last, the *Jnani* always intent on Me, and loving Me alone, stands foremost. For, I am exceedingly dear unto him and he unto Me. No doubt all these four are great and high-minded, but the wise man is verily Myself". The first three classes of persons are '*sakamas*', persons with desire; the fourth alone is '*niskami*', or serves God without desire. The first and third steps lead to the second, the desire to know the self or God, which in turn leads finally to the fourth, worship of God with utter love and knowledge. The Rudram

and Chamakam are mainly intended for the first three classes; their avowed goal is to lead these three groups to the fourth, the highest form of divine worship. For examples of pure *nishkama* prayer one has to resort to other portions of the Vedas, the Upanishads, the *Bhagavatam*, *Vishnupurana*, and the Tamil hymns of the Alvars and the Nayanmars. These sublimated prayers are not by their very nature meant for the majority. We are all men of the world and we would naturally like to have the best of both the worlds as the Rudram states. Aware of this, the Chamakam takes you by the hand and says, "Now, look you! You do not really know what to ask and how to ask; I shall do it for you. If there is anything left over, you may add to my list" One is struck dumb after hearing the Chamakam, almost ashamed. Left to oneself, one's wildest imaginings would not have traversed over so wide a compass. All the good things of the earth are there. For what purpose? Not for the things themselves or the pleasures they afford; these are by no means slighted; you are asked to drink deep the cup of earthly enjoyment; "But do not stop there; do not start and end a materialist", says the Chamakam; 'better than the pleasures of this world are those of the Svarga or heaven of the gods. With these transient goods of the world you can perform sacrifices unto the gods and reach their abodes. Hence extend your prayer thus: "Let me get this thing and that, but let it be 'yajnena kalpatam', let me get them along with several sacrifices, so as to serve in them". Thereby you can rise in the scale of beings, from a man develop into a god. Go a step further still. Understand the secret of sacrifice, the sublimation of Karmic sacrifice into *Jnanic* the sort of sacrifice that the Creator Himself is performing with regard to His creation. You will attain Moksha or final release and dwell in eternal happiness'.

SHOULD ONE PRAY?

Before dealing with the question of happiness some casuistical questions arise and call for answers. Should one pray for the base material things of the world, instead of asking for the *sum-mum bonum* of life at once? Should we pray at all? Does not God know our wants and desires? Should He not and would

He not satisfy them? The Chamakam answers in the language of the Bible "Ask and it shall be given". God is there to give. Ask regally, not in an abashed, whining and puling manner. Ask abundantly, not for one or two, now and then, and apologetically, but for all things and in a full-throated manner. He is bound to give as Lord and Creator, and He will grant all the desires of His creatures. There is also no distinction between the things of this world and the next. The earthly things are as much His and not to be despised. Ask for one and all. Besides, has not Krishna Himself categorically stated in the *Gita* (7. 11) "I am even desire in all beings, not opposed to Dharma or righteousness." Hence virtuous desire itself is a form of manifestation of God.

ANANDA MEEMAMSA

What is happiness, asks many a jesting Pilate, and many an Omar Khayam has sung that no such thing exists or at least that it cannot be attained by human beings. A symposium in the West sometime back elicited widely divergent answer. But they are unanimous in this, that happiness is the goal of all men, that it should be ensured if possible. All religions and philosophies have tried to define it and pointed out their several ways of securing it. Two Upanishads, the *Taittiriya* in its *Brahmananda Valli* 8th Anuvaka and the *Brhadaranyaka* in its fourth Adhyaya, third Brahmana, 33rd Kanda, take up this Ananda Meemamsa, — the investigation of happiness. Taking human happiness as the lowest in the rung, they ascend to that of the semi-human — divine — Manushya-Gandharvas and the successive higher and higher gods in the scale of beings, and end with that of Prajapati or the Creator; but since all this is on the material and outward plane, there is bound to be and there is difference in the measure of happiness. All these happinesses are but small drops in the ocean of bliss which is Brahmananda, the happiness of the self, which is attained by the *Srottriya* and *akamahata*, by the Brahmanjani or spiritual man who attains knowledge of Brahman or his self, due to his casting off of all desires. Padmapada, a disciple of Sankara, points out that it is not correct to state as if the self is an object possessing Sat Chit and Anan-

dam, — existence, intelligence and bliss as external qualities, but that they are inherent in the self, that the self is nothing but these attributes. Hence there is no question of attaining any happiness which is extrinsic to us or limited or graded; it is intrinsic, one and entire, and man's birthright; he has only to shed his body-consciousness and realize that he is a soul.

THE ACME OF HUMAN HAPPINESS

And this is how the Upanishads describe the acme of human happiness: "He among men who has got his limbs and other organs in full and perfect order, and has command of all the sources and objects of enjoyment, and is lord and emperor over the entire world and possesses more than all others in the highest degree of all human enjoyments, the happiness enjoyed by such a being is the acme of human happiness."

Now what are the sources or objects that will conduce in the highest degree to such an ideal of human happiness? The Upanishads with their head in the sky do not deign to descend to define them; the answer is furnished completely by another portion of the Vedas, the Chamakam.

SUMMARY OF THE CHAMAKAM

An analysis of the Chamakam reveals in what a cogent and logical manner it proceeds. The first Anuvaka can be styled the body or physical Anuvaka. It consists of 56 materials. Starting from *Vajascha*, food as the foundation, it deals with the human body and its constituents—the vital airs, the organs of sense and the internal organ, the mind, and prays that all of them may be in a healthy and efficient working condition; and a long life and a comely old age; and finally for *sarirani*, birth in perfect bodies belonging to beings on the higher scale, — a sound soul, and a sound mind in a sound body, in short.

The second which can be styled the Extension of Personality Anuvaka consists of 38 objects starting from *Jyesthyam cha me*, *adhipatyam cha me*, — eminence and lordship over men. It ends with *matishcha me*, — good, common and practical sense; and *sumatishcha me*, — the higher instinct almost amounting to

genius described by. Wordsworth in his character of the "Happy Warrior", of presence of mind in the midst of overwhelming crises and difficulties, of spiritual patience and fortitude. In between come whatever conduce to name and fame, and success in life, and worldly affluence, money and position and dignity. It is to be noted that '*kreedā*' — sports, and *moda* — the exhilaration and pleasure resulting from healthy recreation indoor and outdoor, occur in this, and places of resort and holiday-making with good means of communication to them. What a modern ideal!

Thirty-six objects are listed in the 3rd Anuvaka which begins with "*sam cha me, mayascha me*", — worldly and non-worldly welfare, often recurrent in the Rudram; it ends with two beautiful ideas, *sośā cha mé sudinam cha me*—may this Ushas or dawn rise auspicious unto me; with refreshment after good sleep let me arise to the blowing of conchs, beat of drums, sound of music, and hymns sung loud and feelingly in praise of God, the Creator in His temples all over; after purificatory bath and ablutions, let me also join in the homage and pæan which the whole universe offers at the mystic *sandhi*, the twilight; in keeping with the *sośas* so well begun, let the whole day prove a *sudinam* — a day with no regrets that it was ill-spent or wasted, but filled with good deeds conducive to the welfare of my soul, and the whole world, and dedicated unto God. This is the most subjective and comprehensive of all the Anuvakas and may be styled the Kama or Priya Anuvaka, which sets forth the desiderata, the heart's desires in this and the next world; prays for their due fulfilment; for love and goodwill toward the world, and reciprocally that of the world towards him; that the Visvam or universe should belong to the votary not to be held in fee and bondage by right of conquest and brute force, but by the thaumaturgic touch of love which expands and transmutes all that comes into contact with it; that one should be a veritable Visvamitra, a friend and lover of the world, and befriended and beloved in turn by it.

The fourth Anuvaka is the Food and Drink Anuvaka which craves for (अन्नं मे दध्नाद्य मे रसश्च मे घृतं च मे मधु च मे) grains that sustain, and kindly hospitality, and drinks and juices;

for that subtle alchemy which turns what one eats and drinks into immortal nectar. सन्धिश्च मे सपीतिश्च मे partaking of them with others; for successful agricultural operations with rains that favour; for children and relations in whose company alone, one begets *Pustih*,—a subtle sense of solidity, security, comfort, fullness for *pustih*, a well-nourished body and not mere gorging and swelling by himself selfishly. Then with that casting of the net wide to include all and omit nothing so characteristic of the Vedas, the Chamakam proceeds in an ascending order of 7 adjectives to ask for (विमुचमे प्रभु च मे बहु च मे भूयश्च मे पूर्णं च मे पूर्णतरं च मेऽसितिश्व मे) (1) variety, (2) plenty, (3) recurrence, (4) overflow, (5) fullness, (6) greater fullness, and (7) perpetual non-diminution by replenishment of 13 kinds of cereals, millets and pulses.

The 5th Anuvaka marks off the real bent of the Chamakam by asking for (अश्मा च मे मृत्तिका च मे गिरयश्च मे पर्वताश्च मे सिकताश्च मे पतस्पतयश्च मे हिरण्यं च मेऽज्यश्च मे) the earth and the treasures on it and inside it, stone, sands, clay, rocks and mountains, trees and the metals, and fire and water, and vegetable produce cultivated and wild, animals domestic and wild; for कर्म च मे शक्तिश्च मेऽयश्च मे एमश्च मे इतिश्च मे गतिश्च मे religious *karmas* or rites and the ability and presence of the requisite qualifications prescribed in the Vedas and wealth and the materials to complete the rites.

The 6th which is the shortest, is called the *Ardhendram* in which the names of 20 Vedic gods to whom sacrifices are usually offered, are coupled with that of Indra as *agnischa ma indrascha mé, somascha ma indrascha me*. The Brahmana explains the prominence given to Indra as due to his being king of the gods and hence entitled equally to a share offered unto the several gods and their distinctive honours and enjoyments.

The seventh mentions 29 vessels used in Soma sacrifices. The Brahmana calls the seventh and eighth as the *Yajna Ayu-dha Anuvakas*. For a sacrifice verily consists of the *Ayudhas* or the instruments by which it is performed and completed. The vessels are *Antar Angas*, immediate or proximate limbs or appliances by which the sacrifice is directly performed, while those

mentioned in the eighth are Bahir Angas or intermediaries. Starting with the Samid or holy sticks put into the fire, the platform for fire, the pestle and mortar and holes in the latter, for mashing and squeezing the Soma creeper, the place reserved for the fire, the apartments of the males and females in the sacrificial shed, it ends with the *Avabhṛta* or ceremonial bath making the completion of the sacrifice, and the Svahakara or invocation to the gods to come and accept their offerings.

The ninth prays for the main sacrifices including the famous Asvamedha or horse-sacrifice along with their accompaniments and the four Vedas. The tenth Anuvaka is the great dedicatory prayer. It is easily the most important. It mentions 31 objects. Probably no other country except India, whose economy was agricultural and whose life revolved in Vedic times round a cycle of sacrifices, could have coined such an astonishing number of names for cattle in all stages — from that in the embryo to the lordly Rishabha, the bull, which has passed into a figure of speech as Nara Rishabha; 20 different kinds of the bovine species are mentioned. Then follow the vital airs in the body, the eye, ear, mind and speech, almost in the same order as in the first Anuvaka 13 to 22, but with this addition of the verb to the entire string of nouns from the beginning '*yajnena kalpatam*,'—'Let all the objects so far mentioned prove fit and efficient for their several purposes along with my sacrifices'. It closes with the solemn and impressive invocation. '*atma yajnena kalpatam, yajno yajnena kalpatam*'. With all due respect to the great commentator Sayana, I would state his meaning is over-cautious and *Karmic* and rather tame. His meaning is: 'Let my body prove fit and efficient along with my sacrifice. Let the Asvamedha and other sacrifices I may perform in future prove fit and efficient by the present sacrifice I am performing'. Both the Rudram and Chamakam are admittedly two-faced; they can be used for a strictly *karmic* purpose or a higher spiritual one; that is why the Rudram is styled as the *Rudropanishad*. Curiously enough Sayana gives the meaning of Paramatma or Super-soul to the word Atma occurring in the first Anuvaka (29) where the meaning of 'body' given by him here would be more appropriate. I would humbly suggest '*atma-mama Jeevatma; yaj-*

nena-yajna svarupena, kalpatam; yajno; Yajnena-uttama jnana yajna svarupena; kalpatam, — let my self or soul be converted into or dedicated as a sacrifice; let my sacrifice turn into a real sacrifice, a *jnana yajna*, a spiritual sacrifice. The best commentary on this is furnished by the fourth Adhyaya of the Gita. Verse 33 says 'Better than the sacrifice conducted with material objects is the *jnana yajna* or knowledge-sacrifice'. Verses 23 and 24 state: 'Of him who is without attachment, liberated, with his mind fixed on spiritual knowledge, performing his duties in a dedicated spirit of sacrifice, his actions get completely destroyed. The dedication is unto Brahman or God; the Havis or sacred offering is Brahman; the sacred fire is Brahman; the sacrificer is none else than Brahman; if one performs his actions with his concentration, whom else will he reach but Brahman in the end?' Such an interpretation would be in keeping with the grand finale of the *Narayanopanisad* where human life is compared to a great sacrifice. We have now reached the 11th and last Anuvaka which mentions 42 objects. The first 17 are numbers starting from एका च मे तिस्रश्च मे षड्वच मे सप्त च मे नव च म and proceeding to 33; and 18 to 30 are even numbers starting from 4, and ending with 48. One would be puzzled at this asking for figures. Did not the Brahmana come to our aid by stating that odd numbers are the favourite metres of the gods and the even numbers are the favourite metres of men. The *Gayatri* metre of the gods consists of 33 words and the *Jagati* metre belonging to men consists of 48 words. So any person performing the *homa* with these odd numbers and even numbers metres. Feeling that it is coming to the end of its rather long catalogue of wishes, the Chamakam with its feet firmly implanted on the earth, and knowing the primary secret longings of man reverts to the prayer with which it started *vajascha mé* and reiterates it in 31 — 'May food be granted unto me, and its production'; and since the life not only of men but of all beings depends on the great universal mystery of sowing the seeds, their shooting up, and apparent death by harvesting in winter — a matter for tears and lament — with a resurrection in spring when life revives again from the old dead seeds — a matter for laughter and rejoicing — the nature-myths of almost all

the early races of mankind wove it into the legends of the gods and heroes; and Greek mystery-plays and tragedies were born out of it. The Chamakam asks 'not only for the growth of food once but *apijascha mé*—in never-ending and repeated succession; and for *krtuscha mé*, sacrifices which the Hindus firmly believed brought the annual rains steadily and sufficiently; and for *suvascha mé*, the sun, the cloud-maker and rain-distributor; and for *murdha cha mé* the head,—the heavens in which the sun and clouds, the sustainers of life below on earth moved. With a spurt at the end the Chamakam lifts up its hands and prays for nothing less than 'Him who is immanent in this infinite like space and time; who is born after the last of things, and who exists at their end; who is immanent in the earth and is born on it; and who assumes the form of the earth; and who is the Adipathi, the Lord and Ruler Immortal.' व्ययिन्यश्च आन्त्यायनश्च आन्त्यश्च भौवनश्च भुवनश्च अधिपतिश्च । This is the *Bhakti Marga*, the method of attaining God by personal devotion and it is no less efficacious than *Jnana Marga* or the method of knowledge.

THE CHAMAKAM

ओं अग्नाविष्णू सजोषसेमावर्धन्तु वां गिरः ।

द्युम्नैर्वज्रेभिरागतम् ॥

ओं अग्नाविष्णू — Om. Oh Agni and Vishnu यद्वां सजोषसी (भवतां) — may both of you bear goodwill to me इमां वर्धन्तु वां गिरः— let these words of praise of mine magnify you द्युम्नैर्वज्रेभिः आगतम् — let both of you come here together bearing riches and food.

Om. Oh ye Gods Agni and Vishnu ! May both of you bear goodwill to me. Let these words of praise of mine magnify you. Approach me together bearing riches and food.

Note:—(1) This is the dedicatory verse of this Karma Kanda portion. In the prior part, six Samskaras or purificatory rites like Parishechana or purifying the votive offerings. were prescribed. In this 7th portion, some other rites like the Vasordhara or conti-

nuous pouring of ghee in the fire through a hollow bamboo channel pronouncing the Chamakam is dealt with.

- (2) It is usual in the Vedas to yoke two gods together in sacrifices and other rites. In this Karma Kanda, Agni and Vishnu are thus joined. So the Chama-kam may be taken to be an invocation to them, or to Rudra as it usually supplements the Rudram, or simply God, since the verb in the passive merely prays: 'let such and such thing be granted unto me'.

1st ANUVAKAM, the body or physical Anuvakam

वाजश्च मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे धीतिश्च मे क्रतुश्च मे स्वरश्च मे श्लोकश्च मे श्रावश्च मे श्रुतिश्च मे ज्योतिश्च मे सुवश्च मे प्राणश्च मे अपानश्च मे व्यानश्च मे असुश्च मे चित्तं च म आधीतं च मे वाक्च मे मनश्च मे चक्षुश्च मे श्रोत्रं च मे दक्षश्च मे बलं च म भोजश्च मे सहश्च म आयुश्च मे जरा च म आत्मा च मे तनूश्च मे शर्म च मे वर्म च मेऽङ्गानि च मेऽस्थानि च मे पङ्गुंश्च मे शरीराणि च मे ।

(मे कल्पतां — May or let this be granted unto me.) वाजश्च मे Food प्रसवश्च मे — Permission to give and eat food प्रयतिश्च मे and purity in food प्रसितिश्च मे — and a keen appetite and relish for food धीतिश्च मे — and digestion क्रतुश्च मे — and sacrifices which will procure me food स्वरश्च मे — and proper intonation of Vedic Mantras श्लोकश्च मे — and proper recital of the Vedic Hymns श्रावश्च मे — and a compelling and captivating voice श्रुतिश्च मे — and ability for discriminatory hearing ज्योतिश्च मे — and mental light and clarity सुवश्च मे — and attainment unto the heavens of the gods प्राणश्च मे अपानश्च मे व्यानश्च मे and the proper functioning of the subsidiaries : Prana, Apana, and Vyana in my body असुश्च मे — and proper functioning of the primary vital air चित्तं च मे — and knowledge born of the mind आधीतं च मे — and proper objects and matters grasped by such knowledge वाक्च मे — and the gift of eloquent speech मनश्च मे and a sane and a healthy mind चक्षुश्च मे — and keen eyesight

श्रोत्रं च मे — and a keen hearing दक्षश्च मे — and well-functioning sense organs बलं च मे — and strong organs of activity ओजश्च मे — and virility सहश्च मे — and the capacity to put down my enemies आयुश्च मे — and a long and vigorous life जरा च मे — and a reverend old age आत्मा च मे — and a desirable egotism तनूश्च मे and a well-knit and a well-formed body शर्म च मे — and happiness वर्म च मे — and protection for the body अङ्गानि च मे — and complete bodily limbs अस्थानि च मे — well-set bones पङ्क्तयश्च मे and well-knit joints शरीराणि च मे — and births in high and noble bodies in future.

May or let this be granted unto me — food; and permission to give and eat food; and purity in food; and a keen appetite and relish for food; and digestion; and sacrifices which will procure me food; and proper intonation of Vedic Mantras; and proper recital of the Vedic hymns; and a compelling and captivating voice; and ability for discriminatory hearing; and mental light and clarity; and attainment unto the heavens of the gods; and proper functioning of the subsidiary airs Prana, Apana and Vyana in my body; and proper functioning of the primary vital air; and knowledge born of the mind; and proper objects and matters grasped by such knowledge; and the gift of eloquent speech; and a sane and healthy mind; and keen eyesight; and keen hearing; and well-functioning sense organs; and strong organs of activity; and virility; and the capacity to put down my enemies; and a long and vigorous life; and reverend old age; and a desirable egotism; and a well-built and well-formed body; and happiness; and protection for the body; and complete bodily limbs; and well-set bones; and well-knit joints and births in high and noble bodies in future.

Note:—(1) The desiderata asked for are not haphazard. Each Anuvaka has a central idea and all the Anuvakas lead to the climax of the main prayer. It is interesting and instructive to pursue this underlying logical chain.

(2) I have been able to consult only the commentaries of Sayana and Vishnu Suri. The latter is of little

help since he embarks on the hobbyhorse of Klišhta Kalpana — irrelevant speculation. The Notes are mainly mine.

- (3) Analysis of the Anuvaka. 36 Articles are prayed for in this 1st Anuvaka of the Chamakam. A Sanskrit sloka runs: "The Body is the root or source of all Dharmas." We will find that the Vedic seers are true to 'the kindred points of heaven and earth', and have their feet firmly planted on earth. The 1st Anuvaka can fittingly be styled as the "Sareera Anuvaka" — that dealing with the body. A Tamil saying describes food which nourishes and sustains man as 'the wall or frame-work on which the picture of the body is painted'. 1 to 4 deal with food, 5 to 12 deal with sacrifices which procure food, 13 to 36 with the body, its limbs and the things in it.
- (4) Annancha mé — Paronyms of certain words recur in the Chamakam of which this is one. Meanings will have to be given according to the context. Here, Annam refers to all kinds of cereals, etc., mentioned in the 4th Anuvaka which leads to the Akshuscha — absence of hunger mentioned therein, as the Brahmanam comments.
- (5) The verb for all the things asked for in the Anuvakas comes in Anuvaka 10 मे कल्पतां — be furnished or granted unto me.
- (6) Prasavascha is permission for food like 'Let food be given. let it be eaten'. Permission to whom? It can be by others to the votary, or by him to the hungry and the guests.
- (7) Prayathihi — Purity. The Hindus paid the greatest regard to purity of food. The Chandogya Upanishad in its 7th Adhyaya states आहारशुद्धौ सत्त्वशुद्धिः if food is pure the mind also is pure. This refers not only to the material external purity of food, but its inner one. (a) Food should have been got

by honest means. (b) Food cooked for onself is theft and a sin. The major portion of it should be distributed to the gods, guests, the destitute and the hungry, and even animals & birds. The Hindus have a broad vision of the unity of the lives of all beings. (c) The food must be Medhyam—fit to be offered to the gods. If dedicated thus, the food becomes Amritham or nectar, and lead the eater to heaven and immortality.

- (8) Prasithischa—means bond or tie. Sayana says it is the desire or relish for food. Annadvesham or hatred or disrelish for food is a curse, and the contrary of it, Prasithi: is a blessing.
- (9) Dheethihi is digestive power. This completes the cycle of food in man's body.
- (10) Krathuhu. Sayana explains it as sacrifice which is the source of food. How? The Gita sets forth the food cycle thus:

अन्नाद्भवति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ (3-14)

Meaning: Creatures are born from food; food is born from rain; rain is born from sacrifice; sacrifice is born from the performance of a ritual.

- (11) Swarascha—Proper intonation of the Vedic portions. Great importance was attached to proper pitch, intonation since the Vedas were deemed to be Mantras. A proper recital alone ensured the efficacy of the rites, and a mistake not only redounded to their failure, but brought about deleterious effects as in the case of the death of Vrihasura.
- (12) Slokascha. Slokas or Sthuthi which include not only the set Vedic hymns, but involve the power to improvise or compose impromptu.
- (13) Sravascha—is the gift of pleasing recital, the power to compel attention and captivate the hearers.

- (14) Sruthischa — is the power to hear recitals by others, expositions of the Vedas and the Vedantas with critical insight, and to prefer only the useful and the praiseworthy, and eschew the bad, the inferior, and that which is gossip and idle talk.
- (15) Jyothischa. Sayana explains as Prakasa which in the context means alertness, subtlety, and brilliance of mind.
- (16) Suvaha — is Swarga or the heavens to be attained by the sacrifices.
- (17) Prana, Apana, Vyana, Asuhu — Asuhu is the main vital air in the body which functions in the fivefold subsidiary manner of Prana, Apana, Vyana, Udana and Samana with distinct functions. The three mentioned in the text stand Upalakshana for all the five.
- (18) Chitham Adhietham is the knowledge born of the mind and the objects apprehended by it.
- (19) Vak Manaha Chakshuhu Srotram — Represent the five Jnana Indriyas along with the mind. When God has already created man with the Pranas and the organs, what is the meaning of again asking for them? The succeeding words furnish the answer. God has created man with a purpose, and the prayer that God's will should be fulfilled by man's body and its constituents carrying out their legitimate functions efficiently.
- (20) Dakshaha — is the alertness, capacity, and proper functioning of the above Jnanendriyas.
- (21) Balam here stands for the strength and proper functioning of the Karmendriyas, or the organs of activity.
- (22) Ojaha — is defined in Ayurveda as the eighth constituent in the body conducing to strength. Some explain it as energy in man and woman conducing to virility. Some explain it as the spiritual glow

which is the result of a life of Brahmacharya or sexual continence.

- (23) Sahaha—is the power to overcome one's enemies in all ways.
- (24) Ayuhu—is long life, the non-cutting of one's period of life, stated to be a hundred years in the Vedas.
- (25) Jara—is old age, a thing loathed and dreaded. How is it included in the list of things desired? For one thing, no amount of prayer can ward off old age. Further, old age can be lovely and desirable if it becomes the crown of life. It will be undesirable if accompanied by a deterioration of the body and mind, by dotage and senility, and a burdensome second childhood. It would be welcome with bodily vigour unimpaired, with mental powers freed from the wild and wayward passions and foibles of youth, having gathered and benefited by the varied trials and experiences of a life-time, poised and serene, "when old age thus attained to something of prophetic strain." Examples of such an adorable and reverend consummation are furnished by Nestor of Greece, and Drona and Bhishma in India. The best commentary on the word 'Jara' is found in Browning's 'Rabbi Ben Ezra' whose opening verse is:

Grow old along with me;

The best is yet to be,

The last of life for which the first was made;

Our times are in His hands

Who sayeth 'A whole I planned',

Youth shows but half; trust in God; see all, nor
be afraid.

- (26) Atma—is a very controversial word. Sayana explains it as the Paramathma famous in the Sasthras. Vishnusuri objects to this saying: 'Atma here is

only the ahankara. The Paramatma famous in the Scriptures cannot form one of the objects prayed for. It is the Satvika ego of the knowers of Brahman.' Vishnusuri's objection is valid on another ground also. that in the context of the Sareera Anuvaka, the Paramatma is wholly out of place. So, the reference here is to Ahankara, the sense of identity of the self with the body and organs including the body, the Bhoktha as the Kathavalli Upanishad defines it, but it need not be the Satvika one of the Brahmanaviths alone as Vishnusuri says.

- (27) Thanuscha. After the sense of identification with the body, a well-formed and comely body is prayed for. This is the central idea in this Anuvaka.
- (28) Sarma — means happiness which in this context, seems to be euphoria or a sense of bodily well-being.
- (29) Varma — is armour and other protection for the body.
- (30) Angani — means complete limbs without defect.
- (31) Astheeni — means well-knit bones.
- (32) Parugumshi — means well-knit joints like the fingers, etc.
- (33) Sarirani. Sayana interprets as the other parts of the body not mentioned above. Vishnusuri states superior births like that of kings, etc. It can refer only to future bodies.

2nd ANUVAKAM, The Extension of Personality

ज्यैष्ठ्यं च म आधिपत्यं च मे मय्युश्च मेभामश्च मेऽमश्च मेऽम्भश्च मे जेमा च मे महिमा च मे वरिमा च मे प्रथिमा च मे वर्ष्मा च मे द्वाघुया च मे वृद्धं च मे वृद्धिश्च मे सत्यं च मे श्रद्धा च मे जगत्तु मे धनं च मे वशश्च मे त्विषिश्च मे क्रीडा च मे मोदश्च मे जातं च मे जनिष्यमाणं च मे सूक्तं च मे सुकृतं च मे वित्तं च मे वैद्यं च मे मृतं च मे भविष्यश्च मे सुगं च मे सुपथं च म ऋद्धं च म ऋद्धिश्च मे क्लृप्तं च मे क्लृप्तिश्च मे मतिश्च मे सुमतिश्च मे ।

(मे कल्पतां —May it be granted unto me) ज्यैष्ठ्यं Seniority with prominence among men आधिपत्यं च मे —And lordship मन्युश्च मे—And just resentments and internal anger भ्रामश्च मे —And the reasonable external manifestations of anger अमश्च मे —And an unfathomable depth of mind and character अम्भश्च च मे —And sweet waters जेमा च मे —And dominance and victory over my foes महिमा च मे —And the wealth and glory derived from my successes वरिमा च मे —and being sought after and respected by others प्रथिमा च मे —And increase and plenitude of my possessions वर्त्मा च मे —And offspring द्राघुया च मे —And the unbroken continuance of my posterity वृद्धं च मे —And plenty of worldly goods वृद्धिश्च मे —And the natural superiority which comes from learning and character सत्यं च मे —And speaking truth श्रद्धा च मे —And belief in the Vedas and Sastras and a future life जगन् च मे —And properties movable and immovable धनं च मे —And wealth in gold and silver वशश्च मे And personal charm and attractiveness त्विषिश्च मे—And glory of body क्रीडा च मे—And sports and games for my diversions मोदश्च मे —And the pleasure and enjoyment derived therefrom जातं च मे —And what has come to me hereditarily from my forefathers जनिष्यमाणं च मे —And what I am going to acquire सुवृत्तं च मे —And mastery over Vedic Riks सुकृतं च मे —And the holy merit resulting from the performance of sacred rites and good actions वित्तं च मे —And wealth in the past वेद्यं च मे And wealth in the future भूतं च मे —And a full plenteous and happy past भविष्यन् च मे —And a full plenteous and happy future सुगं च मे —And pleasant and hospitable places for my resort and diversion सुपथं च मे —And safe and pleasant pathways for my comings and goings ऋद्धं च मे —And increase in my material possessions in the world ऋद्धिश्च मे —And increase in the fruits of my spiritual merits in my after-life वलुप्तं च मे —And the stock and the provision of material things to make my life's journey comfortable and pleasant वलुप्तिश्च मे —And the capacity in me to put them to the best use मतिश्च मे —And the correct general understanding of the world and men and affairs सुमतिश्च मे

-- And the special capacity of intellect to manage difficult situations adroitly and successfully.

May it be granted unto me : Seniority and prominence among men; and lordship; and just resentments and internal anger; and the reasonable external manifestation of anger; and unfathomable depth of mind and character; and sweet waters; and dominance and victory over my foes; and the wealth and glory derived from my successes; and being sought after and respected by others; and increase and plenitude of my possessions; and offspring and the unbroken continuance of posterity; and plenty of worldly goods; and the natural superiority which cometh from learning and character; and truthfulness; and *śraddha* -- the belief in the Vedas, the *Sāsthras* and in future life; and properties movable and immovable; and wealth in gold and silver; and personal charm and attractiveness; and glory of body; and sports and games for my diversion; and the pleasure and enjoyment derived therefrom; and what has come to me hereditarily from my forefathers, and what I am going to acquire in future; and mastery over Vedic *Riks*; and the holy merit arising from the performance of sacred rites and good actions; and wealth in the past; and wealth in the future; and a full, plenteous and prosperous past; and a full, plenteous and a prosperous future; and pleasant and hospitable places for my resort and diversion; and safe and pleasant pathways for my comings and goings; and increase in the fruits of my spiritual merits in afterlife; and the stock and provision of material things to make my life's journey comfortable and pleasant; and the capacity in me to put them to the best use; and a sane and balanced intellect; and the special capacity of the intellect to manage difficult situations adroitly and successfully.

Note:—(1) 38 things are asked for in this *Anuvaka* which proceeds thus : Suppose a man blessed with the perfection of body and limbs prayed for in *Anuvaka-1*; What next? A man will feel the natural urge to extend one's body as it were and live in posterity; he would like to extend his dominion and control over the world, to diffuse himself and spill and

spread over a wider sphere of beneficent activity and influence. As Newman has remarked, "the possession of great talents, powers, and estates is not for hiding one's light under a bushel, but for a proper and generous use of it as the sun does." Hence the proper title for this portion is the Extension Of personality Anuvaka. The first two in the list request prominence and overlordship over men. Three and four curiously enough ask for internal and external anger, which will be explained in the notes. Breadth, depth and height of character, all which conduce to raise a man in his own esteem and in that of the world, some of the Amritha Gunas depicted in the great epics of India, the Ramayana and the Mahabharata, find a mention. Fullness of worldly comforts and possessions jostle with a similar desire for spiritual treasures in after-life. These two great works, the Rudram and the Chamakam are the best representatives of Vedic thought. They disprove the mistaken notions of some foreigners and even some Indians, that Hinduism is an austere unworldly religion. Quite to the contrary, we find the stress is always on the Dvibarhah — the best of both the worlds Sam cha and mayas cha, happiness on this earth and hereafter, on Bhukthi, Mukthi or worldly pleasures and final release. Sraddha is prayed for in 16; healthy sports and games in 21 & 22; a good past and a good future in 29 & 30; a well-stocked and furnished life in 35 & 46; it ends with a sane intellect and higher powers of it in 37 & 38; from the body Anuvaka, we have ascended to the level of the mind and its desires.

- (2) Jyaishkyam. Sayana explains as praiseworthiness. It is the seniority which need not be by age, but more by learning, virtue, and other qualities, leading to eminence.

- (3) Aadhipathyam is lordship or lordliness, the power to lead, command men and make them obey.
- (4) Manyuscha and Bihamascha. Sayana explains as mental anger and its outward manifestation. The Chamakam lists a few items which seem at first sight undesirable, and these two are examples. Anger is condemned in Hinduism, vide Gita 2-63 which states: 'Anger produces confusion, which produceth loss of memory, which resulteth in loss of intellect by which a man perisheth.' The Bible also says: 'let not the sun set on thy anger'. It is one of the capital sins. How is it prayed for here? A deeper consideration will show that there are occasions when not to get angry argues cowardice, want of moral fibre and nondiscrimination between right and wrong, a want of moral judgement. Hinduism has never preached this sort of absolute non-violence which is deadness of conscience. Valmiki praises Rama for Yuktha Krodhaha — one endowed with fit and justifiable anger. Rama lies on a Dharbha bed, praying for the seagod to appear, but the latter does not appear and Rama 'Krodham Aaharayath Theevram' — took hold of keen anger and says: 'Fie on this pacific spirit! The good and the patient are always treated with contempt'. He begins to dry up the sea when the god comes running and grants him the boon he wants. Valmiki contrasts the anger of Rama over which he is master, and which is hence commendable according to the Chamakam, with the uncontrolled fits of anger of Ravana which is condemned by the Gita. Hence, righteous anger is a duty and desirable.
- (5) Amascha. 'Maa' in Sanskrit means 'to measure', Amaha — means immeasurable. Sayana explains as inability to be measured as 'so and so far', by one's enemies. Valmiki describes Rama as 'deep like the ocean, unfathomable'.

- (6) Ambascana. Sayana explains it as cool and sweet waters for drink. The Chamakam has evidently been carried away by a fit of Prasam or alliteration. The item is definitely out of context and redundant; its proper place is in Anuvaka 5 where it occurs.
- (7) Jema cha and Mahima cha. Victory over one's enemies and the elation and material gains resulting therefrom.
- (8) Varima cha. The quality of being sought after, praised and venerated.
- (9) Prathima cha. — means growing big on account of acquisition of houses, fields, and other substantial possessions.
- (10) Varshma cha. Sayana explains it as the bodies of sons and grandsons.
- (11) Dhraguya cha — is length. In this context, it means unbroken continuity of the family line.
- (12) Vriddham cha Vriddhis cha. Sayana explains Vriddham as profusion of food and wealth, and Vriddhi as eminence due to learning and other qualities. Since in this Anuvaka, the two words are coupled with reference to past life and the future, they can be taken as past and future augmentation.
- (13) Satyam — is speaking the truth. It is the first and the last of the Dharmas. 'Above all, be true to thyself. and then thou canst not be false to any man', advises Polonius in Shakespeare's "Hamlet".
- (14) Sraddha cha. Sayana explains it as the belief in the existence of another world. Yama says in the Kathavalli Upanishad that the obstinate fool who says that this world alone exists and no other returns to Yamapasas, the nooses of death again and again. Krishna states in the Gita:

अद्वयमयं ज्यं पुरुषो यो यच्छब्दः स एव सः ॥ (17-3)

— Man is nothing but the embodiment of his sad-

dha or belief and zeal. Krishna classifies the three kinds of sraddha in 17-2 to 4.

- (15) Jagaccha and Dhanam cha. Sayana explains Jagat as properties movable and immovable, and Dhanam as wealth in gold, silver, gems, etc.
- (16) Vasas cha — is the capacity to attract and retain the good opinion, regard, and affections of all.
- (17) Tvichis cha is bodily glow, dazzling beauty.
- (18) Kreedha cha Modhas cha. These two words show that Vedic Indians were devoted to manly sports and games like the proverbial Greeks and derived keen pleasure and enjoyment from them, and lived a fullblooded life.
- (19) Jatham cha Janishya Manam cha. Sayana explains it as children already born and to be born in future. But, I have translated them as "what has come to me from my forefathers and what I am going to acquire in the future."
- (20) Sooktham cha. — means any good speech or saying. But, all the Rig Vedic Manthrams are called Sookthams, and hence Sayana interprets the word as the collection of Riks or Vedic Manthras.
- (21) Sukrithan cha. Literally means any good or holy act. Sayana explains it as the Apoorvam — a technical term of the Poorva Mimamsis used to denote the fruit or merit arising from the study of the Vedas and the performance of the rites prescribed in them.
- (22) Vitham cha Vedhyam cha. Sayana interprets as wealth acquired in the past and to be acquired in the future. Vishnusuri takes the root to be Vidhu which means to know and explains as knowledge already acquired of the body and the world, and that of God to be acquired in the future.
- (23) Bhootan cha Bhavishyas cha. Sayana explains as property already acquired and to be acquired. I

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- (23) Bhootan cha Bhavishyas cha. Sayana explains as property already acquired and to be acquired. I

have made it a general term referring to a happy past and a happy future.

- (24) Sugam cha Supatham cha. Sayana explains as out-lying villages having relations which should be visited, with easy pathways, free from molestation of thieves, etc. The Chamakam contemplates visits to and from the relations in other places.
- (25) Riddham cha Riddhis cha. The commentator explains the words as wealth or Karma Phalam or fruit of good acts already acquired and augmented, and to be acquired in future, as by performance of a Satra sacrifice. I have translated it as worldly and spiritual wealth.
- (26) Kliptham cha. (I shall hereafter refer to the Vedic Commentator Sayana as 'S'). (S) Useful and necessary accumulation of objects. It means the complete furnishment of all things as for a journey or voyage; here for the voyage of life.
- (27) Klipthis cha. (S) One's capability and adeptness. In the context, it means the dexterity to use one's station in life, his circumstances and possessions to the best advantage, and accomplish the voyage of life successfully, as a Tamil poet has sung.
- (28) Mathis cha Sumathis cha. (S) Mathihi — is mere cognisance of things. Sumathihi — is the correct appraisal of difficult problems as the political ones of a king. I have translated the former as the correct general understanding of the world, men and affairs and the second word as the special capacity of intellect to manage difficult situations successfully, like Hanuman while in Lanka.

3rd ANUVAKAM: The Kāma or Priya Anuvakam

हां च मे मयश्च मे प्रियं च मेऽनुकामश्च मे कामश्च मे सौमनसश्च मे भ्रद्रं च मे
 श्रेयश्च मे वस्यश्च मे यशश्च मे भगश्च मे द्विविणं च मे यन्ता च मे धर्ता च मे क्षेमश्च मे
 धृतिश्च मे विश्वं च मे महश्च मे संविच्च मे ज्ञात्रं च मे सूश्च मे प्रसूश्च मे सीरं च मे

लयश्च म ऋतं च मे ऽमृतं च मे अयक्ष्यं च मेऽनामयश्च मे जीवातुश्च मे दीर्घायुत्वं च मे ऽनमित्रं च मे ऽभयं च मे सुगं च मे शयनं च मे सूषा च मे सुविनं च मे ।

(मे कल्पतां — May it be granted unto me.) शं च मे — Happiness in this world मयश्च मे — and the happiness in the other world प्रियं च मे — and objects dear and pleasing अनुकामश्च मे and objects seductive कामश्च मे — and things yearned for in the other world सौमनसश्च मे — and the happiness of having well-disposed relations भद्रं च मे — and welfare and prosperity in this world श्रेयश्च मे — and spiritual welfare in the other world वस्यश्च मे — and comfortable habitations यशश्च मे — and fame भगश्च मे and good fortune द्रविणं च मे — and wealth यन्ता च मे — and elders and teachers to check, control and guide me in proper ways धर्ता च मे — and persons like my parents, etc., who can prop and support me क्षेमश्च मे — and the wit and capacity to hold fast and protect what I have already earned धृतिश्च मे — and unshaken fortitude under the most trying and difficult circumstances विश्वं च मे — and the goodwill of the world महश्च मे — and respect and honour संविज्ज मे — and spiritual knowledge of the Vedas and the Sastras ज्ञात्रं च मे — and the ability to teach and communicate the knowledge I have got सूश्च मे — and the capacity to extract obedience and work from my children out of love प्रसूश्च मे — and the executive ability and drive to extract obedience and work from my servants and others सीरं च मे — and the fullness of the requisites for my husbandry and agricultural operation लयश्च मे — and the absence of any impediments for the carrying out of my agricultural operations easily and successfully ऋतं च मे — and the performance of sacrifices and other rites अमृतं च मे — and the inevitable spiritual fruits of such Sastraic Karmas अयक्ष्मं च मे — and freedom from chronic and wasting pulmonary diseases अनामयश्च मे — and freedom from minor ailments जीवातुश्च मे — and the possession of sovereign herbs and remedies which would prolong my life दीर्घायुत्वं च मे — and a prolonged life free from threat of untimely death अनमित्रं च मे and absence of enemies अभयं च मे — and freedom from fear

सुगं च मे — and a way of life and conduct for me which wins approval शयनं च मे — and comforts for sleeping सूषा च मे — and an auspicious and happy dawn सुदिनं च मे — and a fruitful and full day.

(May it be granted unto me,) Happiness in this world; and happiness in the other world; and objects dear and pleasing unto me; and things seductive; and things of the other world yearned for by me; and the happiness which arises from having well-disposed relations; and welfare and prosperity in this world; and spiritual welfare in the other world; and comfortable habitations; and fame; and good fortune; and wealth; and elders and teachers who can check, control and guide me in proper ways; and persons like my parents, etc. who can act as my props and supporters; and the wit and capacity to hold fast and protect what I have already won and earned; and unshaken courage and determination under the stress of circumstances; and the goodwill of the world; and respect and honour; and spiritual knowledge of the Vedas and Sastras; and the ability to pass on and diffuse my knowledge; and the capacity to extract obedience and work from my children; and the executive ability and drive to extract obedience and work from my servants and others; and fulness of the requisites for my husbandry and agricultural operations; and the absence of any impediments for the carrying out of my agricultural operations easily and successfully; and the performance of sacrifices and other rites; and the inevitable spiritual fruits of such Sastraic Karmas; and freedom from chronic wasting pulmonary diseases; and freedom from minor ailments; and the possession of sovereign herbs and remedies which would prolong my life; and a prolonged life free from threat of untimely death; and absence of enemies; and freedom from fear; and a way of life and conduct for me which would win approval; and appurtenances for good sleep; and an auspicious and happy dawn; and a fruitful and full day.

Note:—(1) 36 desiderata are prayed for in this 3rd Anuvakam which I would style as the Kāma or Priya Anuvakam — that setting forth the possible heart's desires of man, 'sam cha me mayas cha me' — in this world

and in the next, phrases which we meet with in the Rudram and in the Vedas. The reader is struck not only by the richness and adequacy of the Sanskrit language to coin and express such nuances of thought and feeling, but the power to see life steadily, and see it whole in such magnificent amplitude. It will also be noted that the words occur almost in pairs, the second completing and taking up what is stated in the first, are more usually balancing this world and the next, the material and the spiritual. This is one of the finest Anuvakams.

- 2) Analysis: Items one & two start with happiness in this world and the next; legitimate priyas or kamas are mentioned in 3 to 5; a happy and optimistic frame-of mind in 6; welfare here and hereafter in 7 & 8; charm and fame in 9 & 10; good fortune and wealth in 11 & 12; men to control and guide in 13; and to support in 14; power to preserve acquisition in 15; fortitude in 16; goodwill of world in 17 and its reverence in 18; spiritual knowledge in 19 and power to diffuse it in 20; children in 21 and lineal continuance in 22; agricultural operations in 23 and absence of impediments to them in 24; holy rites in 25 and their fruits in 26; freedom from the dreaded wasting diseases in 27 and minor ailments in 28; medical aids and long life in 29; absence of enemies in 30 and absence from fear itself in 31; the blessings of sleep in 34; and an auspicious dawn with blessed day in 35 & 36.
- (3) Sam cha mayascha, are two well-defined Vedic words connoting earthly and heavenly pleasures and happiness.
- (4) Priyam Anukamam and Kamam. Priyam is any object which is desired, Anukama is anything which is desired for the sake of its usefulness. Sayana states that both these are of the earth earthy, while Kama is desire for the heaven and heavenly pleasures.

- (5) Sowmanasascha. (S) explains as affectionate relations who afford one comfort and pleasure. It can be widened into the goodwill of the world, an optimistic frame of mind and not a pessimistic one which hates the world and is hated by it in turn.
- (6) Bhadram cha. Welfare in this world. A Sloka in the Manusmrithi says that a man should never lose heart under reverses but cheer himself up by saying and repeating 'Bhadram, bhadram'—'it is all right, it is all right.' One of the Santipatas of the Atharvaveda starts with the words:

मद्रं कर्णेभिः शृणुयाम देवाः । मद्रं पश्येमाक्षभिर्यजत्राः ।

Meaning: Ye gods! Let us hear what is good and auspicious with our ears. Engaged in sacrifices unto you, let us behold only what is good and auspicious.

- (7) Sreyas cha. (S) explains as that which conduces to welfare in after-life.
- (8) Vāsyas cha; comfortable dwellings from root 'Vasu' to dwell.
- (9) Yasas cha, Bhagas cha, Dravinam—fame, good-luck or fortune, and wealth.
- (10) Yanthacha Dhartacha. Yantha is the controller like one's Guru who could check a man when he goes wrong, as Krishna did Arjuna on the Kurukshetra field. It also means a driver, a charioteer. Dharta is a person who would help and maintain a person in times of difficulty, an influential person who would back and recommend a man to persons in authority.
- (11) Kshemascha is protection and prudent preservation and management of what one has acquired by his Yoga or efforts. The word occurs more often as 'Yogakshemam'.
- (12) Dhrithihi is unwavering fortitude. Krishna defines the Satvika spiritual fortitude which by Yoga con-

trols a man and leads him to life's goal, the Rajasic one which carries a man through worldly ambitions, and the Thamasic obstinacy which leads a man through foolish and mistaken pursuits, in Gita, Canto-18 — 33 to 35. The word Dhritihi will cover the first two and will not apply to the last.

- (13) Visvam cha. (S) explains as the goodwill and affection of all men. Apte's Dictionary explains it as 'all, whole, entire, universal, every one.' What does the Chamakam intend to ask by requesting for the universe? The word is highly significant and in keeping with the boundless outlook of the Vedas. It invokes an all-embracing love of a person towards the world, and a reciprocity of the feeling by it towards him. The Rigveda explains the word, 'Visvamitra' in both these senses. Of all desired objects, can anything be greater than the gain of the universe by the bonds of maitri or love and affection? The Rigveda and the Ramayana record the story of how a bloodthirsty and haughty Kshatriya King who wanted to kill Rishi Vasishta got transmuted into a Brahma Rishi and Visvamitra — the friend of the universe.
- (14) Mahascha — worship and reverence, here reverence and regard.
- (15) Samvicha Jnatramcha — Vith is knowledge, Samvith is goodly knowledge which here means that of transmutation of poisonous things like mercury into potent panacea. The Chamakam wants not merely the votary to be spiritually lit up, but he should be a shining beacon all around and a farflung source of illumination. Indeed Sankara insists that spiritual teachers should not wait for people to come to them, but they should be peripatetics; 'drowning men should be seized by the hair and pulled out forcibly,' puts Sankara.
- (16) Sooscha Prasooscha. — The first is obedience and work extracted from sons and persons in the family

by love as Patria Potestas; the second is that magnetic power of command which involuntarily compels obedience and work from others.

- (17) Seeram and Layaha — These two words show that the Indians of the time of the Chamakam were a predominantly agricultural people. All the ingredients necessary for agricultural operations and the absence of impediments like want of rains, pests, and disturbances are asked for.
- (18) Ritham Amritham. Ritham is sacred Karma or rites prescribed in the Vedas, which properly performed never fail to produce the results mentioned in them. These heavenly fruits which last a long time when contrasted with the mere temporal karma and its results, are called here as Amritham. But it is merely Aapekshikam as Sankara points out; the real Amritham or immortality is knowledge of the self or God.
- (19) Ayakshmam Anamayam. Even in Vedic times, the chronic diseases of the lung like Tuberculosis, etc., were dreaded and classified apart as Ayakshmam. Anamayam is temporary ailment. Freedom from both, a naturally healthy life is asked for.
- (20) Jeevathuscha Dheerghayuthvamcha. Lifegiving medicines which would not only prevent diseases, but act as Kalpams and rejuvenate the system were known to Ayurveda. They would naturally prolong life. Both are prayed for.
- (21) Anamithramcha Abhayamcha. Absence of enemies, 'thorns in one's way' as Sanskrit puts it, is desired first, and then its logical conclusion: abhayam or utter absence from fear. It is physical, mental and in its highest spiritual form is freedom from Samsara as the result of Brahmajnana, as sage Yagnyavalkya congratulates king Janaka in the Brihadaranyaka Upanishad अभयं च प्राप्तोऽसि जनक

King Janaka, "you have attained to the state of absolute fearlessness."

- (22) Sugam. This is a repetition of word 31 in the 2nd Anuvaka whose root-meaning is good path in that context in the physical sense; here it is used in the figurative sense of good conduct.
- (23) Sayanam cha. Proper accompaniments for sound sleep at night like bedding, pillows, etc. The last three words are the diary of an entire day and night.
- (24) Soosha cha Sudhinam cha. The Indians were early risers and Ushas is a nature-god to whom numerous hymns are addressed in the Rigveda. A good dawn is not meant in the physical sense here. Throughout the Chamakam, the words are meant to be interpreted in the subjective sense. Hence, it means here a dawn which starts for the votary with the Oupasanam and Agnihotram prescribed in the Sastras, and a day replete with goodly works conducing to his physical, mental and spiritual welfare. A man is accountable to God daily, and he should be in a condition to say to God: 'Lord, thou gavest me this gift of a day and night. I have spent it usefully for myself and the world'.

4th ANUVAKAM: Grains, or Food and Drinks Anuvakam.

ऊर्ध्वं मे सूनृता च मे दयश्च मे रसश्च मे घृतं च मे मधु च मे सन्धिश्च मे सपीतिश्च मे कृषिश्च मे वृष्टिश्च मे जेज्वं च म औद्भिश्च मे रयिश्च मे रायश्च मे पुष्टं च मे पुष्टिश्च मे किमु च मे प्रभु च मे बहु च मे भूयश्च मे पूर्णं च मे पूर्णतरं च मे अक्षितिश्च मे कूयवाश्च मे अन्नं च मे अक्षुश्च मे ब्रीह्यश्च मे यवाश्च मे माषाश्च मे तिलाश्च मे मुग्गाश्च मे खल्वाश्च मे गोधूमाश्च मे मसुराश्च मे प्रियंगवश्च मेऽणवश्च मे श्यामाकाश्च मे नीवारश्च मे ।

(मे कल्पतां —May it be granted unto me) ऊर्ध्वं मे —food
सूनृता च मे -- and courteous words of welcome and hospitality

दूधश्च मे — and milk रसश्च मे — and sweet juices घृतं च मे
 and ghee मधु च मे — and honey सङ्घिश्च मे — and eating in
 company सपीतिश्च मे — and drinking in company कृषिश्च मे
 — and agricultural operations वृष्टिश्च मे — and timely rains
 जैत्रं च मे — and arable and fertile fields औद्भिश्च मे — and a growth
 of trees and shrubs that cleave the ground and shoot up रयिश्च
 मे — and gold रायश्च मे — and precious stones पुष्टं च मे — and
 children and relations possessing whom one feels full and secure
 पुष्टिश्च मे — and a well-nourished and ministered body विभु च मे
 and excellent varieties of the following kinds of cereals, millets
 and legume प्रभु च मे — and their teeming and plenty बहु च मे
 — and their profusion पूर्णं च मे — and their fullness पूर्णतरं
 च मे — and their greater fullness अक्षितिश्च मे — and their
 non-diminution at any time by a perpetual renewal कूयवाश्च मे
 — of millets अन्नं च मे — and food for me अक्षुश्च मे — and the
 absence of hunger by its satisfaction ब्रीहयश्च मे — and paddy
 यवाश्च मे — and barley माषाश्च मे — and blackgram तिलाश्च
 मे — and sesame मुद्गाश्च मे — and green gram खल्वाश्च मे — and
 castor seeds गोधूमाश्च मे — and whea' मसुराश्च मे — and the white
 variety of the Bengal gram त्रियंगवश्च मे — and fox-tail millets
 अणवश्च मे — and small superior paddy श्यामाकाश्च मे and syamakas
 नीवराश्च मे — and wild forest grains.

(May it be granted unto me.) food; and courteous words of
 welcome and hospitality; and milk; and sweet juices; and ghee;
 and honey; and eating in company; and drinking in company; and
 agricultural operations; and timely and sufficient rains; and arable
 and fertile fields ; and a goodly growth of trees and shrubs that
 cleave the earth and shoot up; and gold; and precious stones;
 and children and relations possessing whom one feels full and
 secure; and a well-nourished and ministered body; and the ex-
 cellent varieties of the following kinds of cereals, legume, and
 millets; and their teeming; and plenty; and their profusion; and
 their greater profusion; and their fulness; and their greater ful-
 ness; and their non-diminution by perpetual renewal of millets;
 of food for me; and the absence of hunger by its satisfaction;
 and paddy; and barley; and black gram; and sesame; and green

gram; and castor seeds; and wheat; and the white variety of Bengal gram; and foxtail millets; and small superior paddy; and syamakas; and wild forest grains.

- Note:—(1) Thirty eight things are prayed for in this 4th Anuvakam which can be styled as the 'Food And Drink Anuvakam' in general, or 'The Grains Anuvakam' in its special aspect.
- (2) Analysis: Starting with food in general, the Anuvakam passes on to hospitality, to drinks like milk, juices, honey and ghee (3 to 6), and eating and drinking in company (7 & 8); agriculture, rains, arable lands, trees and shrubs (6 to 12); gold and precious stones (13 & 14); then Pushtam and Pushti in 15 & 16; 17 to 23 deal in an interesting ascending order with all imaginable forms of cereals, millets and legume. The Anuvakam enters on an enumeration of 12 kinds of foodgrains from item 24, but it recollects itself and adds as a parenthesis in 25 & 26; 'I forgot to mention that all this is to serve the primary need for food and satisfaction of hunger.' Grains, millets, and legume form the kings among them, the coarser and the smaller are also mentioned.
- (3) Oork cha means food. It occurs again as Annam in 25 lower down. Sayana and Vishnusuri explain the 2 words thus : Oork stands for food in general (S). V. S. explains it as anything eaten which conduces to man's strength. Annam: (S) common food that is eaten. (V.S) any object which can be enjoyed, a Bhogyam.
- (4) Soonrutha cha. (S) Words of welcome. (V.S) Truth even in worldly affairs.
- (5) Rasas cha. (S) The products of milk like butter, curds, etc. (V.S) Juices like those from sugarcane.

- (6) Sagdihi Sapeethihi. Indian literature has condemned eating and drinking by oneself, and has insisted that they should be done with guests and the poor and needy.
- (7) Jaitram means 'conquering'. (S) It means here land which has conquered all obstacles and is hence fertile. Vishnusuri who has written a commentary highflown and esoteric has to touch earth in this Anuvakam, but he spoils his notes by applying the later words only to kings. He explains Jaitram as 'Meat and wine which contribute to victory in war'.
- (8) Oudhbidhyam. (S) Plants and shrubs which cleave the earth and shoot up. (V.S) Grass, etc. which serve as fodder for cattle and horses.
- (9) Rayis cha Rayas cha. (S) Rayihi is gold, Rayaha is gems, pearls, etc. (V.S) Rayihi is mere wealth which is counted in lakhs, etc. Rayaha is insignia of honour like the white kingly umbrella, the Yaktail, etc.
- (10) Pushtam, Pushti. (S) Pushtam is profusion of gold, etc. Pushti is care and maintenance of the body. (V.S) Pushtam is wife, children, etc. Pushti is sleekness of body. A Sruti says: 'Sleekness arises from having a wife, children, and a body'.
- (11) Vibhu, Prabhu, etc. Sayana finely comments: 'These seven words which apply to the grains, pulses, etc. should be interpreted in an ascending order'. They cover not only the superior kinds, but the small and inferior also. This is an interesting exhibition of an attempt in the Vedas for a comprehensive all-embracing inclusion affording no possible loophole, as in law in drafting powers-of-attorney.

The 12 kinds of grains, etc. mentioned stand Upalakshnam for all. They should be (a) Vibhu: comprise different varieties, or be omnipresent, i.e., spread over all the available lands. (b) Prabhu means 'overlordship'; the grains, etc. should be of a superior strain, or of goodly growth. (c) Bahu means plenty. (d) Booyas cha means recurrence or over-flowing. (e) Poornam is completion or fullness. The Chamakam ought to have stopped here, but out of extreme desire (for as Thayumanavar says there is no limit to desire) the Chamakam literally asks for the impossible in (f) Poornatharam — a greater completeness, if it is possible; which deserves to be compared with the Rudram Namassivāya — Salutation unto God Rudra who is auspicious: Namassivatharāya cha — salutation unto Rudra who is more auspicious, meaning thereby that there is and can be no more Siva or auspicious being than God. (g) Not content with that, the Chamakam goes a step still further and asks for Akshithis cha — an eternal nondiminution by a perpetual renewal. Can the imagination of man go further? It beggars the stories like the Arabian Nights and the Katha Saritsagara.

- (12) The twelve items mentioned last can be classified into (a) millets (b) staple grains like paddy, wheat and barley (c) and pulses.

5th ANUVAKAM: The Earth and its Treasures

अश्मा च मे मृत्तिका च मे गिरयश्च मे पर्वताश्च मे सिकताश्च मे वनस्पतयश्च मे
हिरण्यं च मे यश्च मे सीसं च मे त्रपुश्च मे श्यामं च मे लोहं च मे अग्निश्च मे आपश्च मे
वीरधश्च मे ओषधयश्च मे कृष्टपच्यं च मेऽकृष्टपच्यं च मे ग्राम्याश्च मे पशव
आरण्याश्च यज्ञेन कल्पन्तां वित्तं च मे वित्तिश्च मे भूतं च मे भूतिश्च मे वसु च मे
वसतिश्च मे कर्म च मे शक्तिश्च मेऽर्थश्च मे एमश्च मे इतिश्च मे गतिश्च मे ।

(मे कल्पन्तां — May it be granted unto me) अश्मा च मे stone मृत्तिका च मे — and earth गिरयश्च मे — and lofty ranges which are the sources of rivers पर्वताश्च मे — and hills and mountains सिकताश्च मे — and sands वनस्पतयश्च मे — and lofty trees that bear fruits without blossoming हिरण्यं च मे — and gold अयश्च मे — and silver लोहं च मे — and lead त्रयुश्च मे — and tin श्यामं च मे — and steel लोहं च मे — and bronze and copper अग्निश्च मे — and fire आपश्च मे — and waters वीर्यश्च मे — and creepers ओषधयश्च मे — and all herbs, plants, and vegetation कृष्टपच्यं च मे — and produce cultivated अकृष्टपच्यं च मे — and produce uncultivated and grown wild ग्राम्याश्च मे पशव आरण्याश्च यज्ञेन कल्पन्तां — may animals domestic and wild fit to be offered as victims be granted unto me along with the sacrifices themselves which are their objective वित्तं च मे — and property hereditary and ancestral वित्तिश्च मे — and property in the process of being acquired by me through my personal efforts भूतं च मे — and children with all worldly advantages and endowments भूतिश्च मे — and self-earnings and separate individual possessions of mine वसु च मे — and cattle and other domestic appurtenances वसतिश्च मे — and commodious and comfortable habitations to accommodate me and mine कर्म च मे — and holy rituals and sacrifices शक्तिश्च मे — and the qualifications and the capacity in me to undertake and perform the sacred rites successfully अर्थश्च मे — and the fruits pertaining to them एवमश्च मे — and the happiness, the goal इतिश्च मे — and the ways and means of achieving my objects and desires गतिश्च मे and the final attainment of my goal.

(May it be granted unto me) stone; and earth; and lofty ranges which are the sources of rivers; and hills and mountains; and sands; and vanaspathis or lofty trees that bear fruits without blossoming; and gold; and silver; and lead; and tin; and steel; and bronze & copper; and fire; and water; and creepers; and all herbs, plants, and vegetation; and produce cultivated; and produce uncultivated and grown wild; may animals domestic and wild fit to be offered as victims be granted unto me along with

the sacrifices themselves which are their objective; and property hereditary and ancestral; and property in the process of being acquired by me through my personal efforts; and children with all worldly advantages and endowments; and self-earnings and separate possessions of mine; and cattle and other domestic appurtenances; and commodious and comfortable habitations to accommodate me and mine; and holy rituals and sacrifices; and the necessary qualifications and capacity in me to undertake and perform the sacred rites successfully; and the fruits pertaining to them; and happiness, the goal; and the ways and means of achieving my objects and desires; and the final attainment of my goal.

Note:—(1) Thirty one articles are prayed for in this 5th Anuvakam. It marks the turning point in the Chama-kam, which shows its bent and ultimate direction—the dedication of life in a spirit of Jnana Yagna or spiritual sacrifice. The earth and all things standing on it like stone, clay, sands, hills and mountains, and all trees, creepers and vegetation on it (1 to 6); and the animals inside it (7 to 12); fire and waters (13 to 14) are asked for. Grains cultivated and uncultivated; and animals domestic and wild are next mentioned. For what? The sacrifices specify Yagna Pasus or beasts to be offered in sacrifice of both kinds. Then the sacrifices are rather expensive affairs. The Sastras prescribed that there should be a stock of 3 years' grain in the granaries before beginning some of the sacrifices. They prescribe rigid rules as to the qualifications of the Yajaman or performer. Wealth ancestral and self-earned, and the blessing of sons who can earn for themselves, and commodious houses well-furnished and well-stocked are hence sine qua nons listed. The Poorva Mimamsa enjoins that higher lives in the scale of being from man to God can be attained only by the performances of sacrifices and rituals set forth

in the Sastras. We find this chain taken up from 26 to 31. At the end, welfare or happiness is prayed for in 29, the means to attain it in 30, and the actual attainment of the goal in 31. This Anuvakam can be given the heading of 'The Earth and its Treasures'.

- (2) Asma Mrithika and Sikathas cha. The Anuvakam first asks for the things on the earth, and then inside the earth. Granite stones, clay and sand are in daily use for building houses, temples, palaces, and fortresses. Clay then was necessary not only for making household utensils, but for the vessels used in sacrifices and rites. Sand was spread extensively in open spaces as a sort of carpet; the old sand was removed and new sand spread over to keep the places soft to tread upon and clean. The Tamil works like the Silappadikaram and the Manimekhalai mention this practice. No. 6 are vanaspathis whose timber served for construction, for fuel, and as shade. They along with the hills and mountains kept Indians in intimate touch with nature. The civilisation of India as portrayed in the Ramayana, the Mahabharatha, the Puranas and Kavyas owed everything to its mountains and forests for its aesthetic and spiritual developments.
- (3) Ayas cha—is strictly speaking iron, but in its context, it has been interpreted as silver.
- (4) Agnis cha and Aapas cha. Fire and waters—what do they mean? Fire which can be used not for domestic purposes like daily cooking, but for auspicious occasions like marriages, etc., but essentially for the religious daily Oupasanam and Agnihothram, and the sacrifices, the highest use to which it can be put. The reverence paid to Agni can be

gauged from the fact that the Hindus and the early Persians can be stated to be fire-worshippers. Similarly, waters are 'Mayo Bhuvaha' or bestowers of happiness. They are not only necessary for keeping the body and man's surroundings clean, but necessary for the religious rites. The images in the house and in the temple should be bathed in pure and holy water. The Arghyam or water-offering to Surya, the Sun-god in the Sandhyavandanam which is the daily prayer of the Hindus, should be made with pure water. A Rik addressed to the god of waters prays him to confer Mahe Ranaaya Chakshase or the lovely vision on the votary of beholding God in himself and in all things.

- (5) Oshadayas cha — strictly means medicinal herbs, but is always used in the Vedas as referring to all vegetation.
- (6) Krishta Pachyam and Akrishta Pachyam — mean cooked and uncooked food like fruits, roots, etc. (V. S) says that the former is the food of the householders and the latter of the Vanaprasthas and Rishis.
- (7) Gramya Aranya Pasavaha. The Chamakam asks for animals domestic and wild, but not all. The Sastras are meticulous and declare only some among them as fit to be sacrificed; only such are asked for.
- (8) Karma — means work or action, but in the context it means religious performance like Agni-hothram, etc.,

6th ANUVAKAM. Ardhendram — A God coupled with Indra

अग्निश्च म इन्द्रश्च मे सोमश्च म इन्द्रश्च मे सविता च म इन्द्रश्च मे सरस्वती च
म इन्द्रश्च मे पूषा च म इन्द्रश्च मे बृहस्पतिश्च म इन्द्रश्च मे मित्रश्च म इन्द्रश्च मे

रुणश्च म इन्द्रश्च मे त्वष्टा च म इन्द्रश्च मे धाता च म इन्द्रश्च मे विष्णुश्च म इन्द्रश्च मे
 मेऽश्विनौ च म इन्द्रश्च मे मरुतश्च म इन्द्रश्च मे विश्वे च मे देवा इन्द्रश्च मे पृथिवी
 च म इन्द्रश्च मेऽन्तरिक्षं च म इन्द्रश्च मे द्यौश्च म इन्द्रश्च मे दिशश्च म इन्द्रश्च मे
 मूर्धा च म इन्द्रश्च मे प्रजापतिश्च म इन्द्रश्च मे ।

अग्निश्च म इन्द्रश्च मे — (Let the dual gods prove gracious unto me) Agni and Indra सोमश्च म इन्द्रश्च मे — and Soma and Indra
 सविता च म इन्द्रश्च मे — and Savita the Sun-god and Indra सरस्वती
 च म इन्द्रश्च मे — and Saraswathi and Indra पूषा च म इन्द्रश्च मे
 and Poosha and Indra बृहस्पतिश्च म इन्द्रश्च मे — and Brihaspathi and
 Indra मित्रश्च म इन्द्रश्च मे — and Mithra and Indra वरुणश्च म इन्द्रश्च मे
 and Varuna and Indra त्वष्टा च म इन्द्रश्च मे — and Thvashta and
 Indra धाता च म इन्द्रश्च मे — and Dhata and Indra विष्णुश्च म
 इन्द्रश्च मे — and Vishnu and Indra अश्विनौ च म इन्द्रश्च मे — and
 the twin Aswinis and Indra मरुतश्च म इन्द्रश्च मे — and the Ma-
 ruths and Indra विश्वेदेवाश्च म इन्द्रश्च मे — and the Visve Devas and
 Indra पृथिवी च म इन्द्रश्च मे — and the earth and Indra अन्तरिक्षं
 च म इन्द्रश्च मे — and the inter-space between the heaven and
 earth and Indra द्यौश्च म इन्द्रश्च मे — and the heavens and the
 Indra दिशश्च म इन्द्रश्च मे — and the 4 quarters and Indra मूर्धा च म
 इन्द्रश्च मे — and the quarter above and Indra प्रजापतिश्च म इन्द्रश्च मे
 — and Prajapathi and Indra.

(Let the dual gods be gracious unto me) Agni and Indra;
 Soma and Indra; and Savitha and Indra; and Saraswathi and
 Indra; and Poosha and Indra; and Brihaspathi and Indra; and
 Mithra and Indra; and Varuna and Indra; and Thvashta and
 Indra; and Vishnu and Indra; and the twin Aswinis and Indra;
 and the Maruts and Indra; and the Viswè Devas and Indra; and
 the earth and Indra; and the inter-space between the heaven and
 earth and Indra; and the heavens and Indra; and the 4 quarters
 and Indra; and the quarter above and Indra; and Prajapathi
 and Indra.

Note:—(I) Twenty Vedic gods unto whom sacrifices are to be
 offered are invoked dually, the first being the parti-

cular god, along with Indra coupled as the second permanent factor, e.g., Agni and Indra, Soma and Indra, and so on. Either their actual presence in the particular sacrifice is prayed for, or their grace and acceptance of the sacrifices. The idea of invoking two gods in a single hymn, or in a single sacrifice, to ensure greater fruits, is a recurring one, in the Vedas. The prefatory verse to the Chamakam is to Agni and Vishnu. Why is Indra coupled with every god? The Brahmana on the Chamakam calls this 6th Anuvakam as 'Ardhendram' — half Indra, since in all the invocations the name of Indra comes in the latter half. Indra obtains the greater portion of the offerings than the other gods individually. As a result, Indra establishes the Yajaman — the person performing the sacrifice in the head (i.e., quickens the Jnanendriyas or the sense organs in the head like seeing, hearing, etc.). Indra is king of the gods and as such gets as tribute half the portion of the sacrificial offerings made to the gods. Hence, the title of this is 'Arthendram' or invocation to the gods coupled with Indra.

- (2) The gods can be classified as (a) deities of light like Agni, the Aswins, Soma, Savitha, Poosha, and Mitra. (b) gods of intelligence, like Saraswathi and Brihaspathi. (c) elemental and natural forces like Varuna, Vishnu, Maruts, Viswedevas, and the earth (d) gods of the space and the quarters like Anthariksham, Dhaus, Disaha, Moordha. (e) Prajapathi like Thvashta, Dhatha, Prajapathi.
- (3) Vishnusuri in keeping with his esoteric explanations for the Rudram and Chamakam says that Indra is not the king of the gods, but God the Antaryami, and that Indra literally means 'The Strong One', and quotes Vedic texts for his explanation.

7th ANUVAKAM. Yagna Aayudhas — Anthar Anga

अमृशुश्च मे रश्मिश्च म अवाभ्यश्च मे अधिपतिश्च म उपागंशुश्च मे अन्तर्यामिश्च मे
 ऐन्द्रवायवश्च मे मैत्रावरुणश्च म आश्विनश्च मे प्रतिप्रस्थानश्च मे शुक्रश्च मे मन्यी च
 म आग्रयणश्च मे वैश्वदेवश्च मे ध्रुवश्च मे वैश्वानरश्च म ऋतुग्रहाश्च मे अतिग्राह्या-
 श्च मे ऐन्द्राग्नश्च मे वैश्वदेवश्च मे मरुत्वतीयाश्च मे माहेन्द्रश्च म आदित्यश्च मे
 सावित्रश्च मे सारस्वतश्च मे पौष्णश्च मे पात्नीवतश्च मे हारियोजनश्च मे ।

(मे कल्पतां — Let the following vessels used in the Soma sacrifices for holding the sacred Soma juice be granted unto me)
 अमृशुश्च मे — the Amsu vessel रश्मिश्च मे — and the Rasmi one
 अवाभ्यश्च मे — and the Adabhya अधिपतिश्च मे — and the Adhi-
 pathi which holds the curds उपागंशुश्च मे — and again the follow-
 ing for holding the Soma juice, the Upamsu अन्तर्यामिश्च मे — and
 the Antharyama ऐन्द्रवायवश्च मे — and the Aindra Vayavas
 मैत्रावरुणश्च मे — and the Maitra Varuna आश्विनश्च मे —
 and that for the Aswins प्रतिप्रस्थानश्च मे — and the Prathipras-
 thana शुक्रश्च मे — and the Sukra मन्यी च मे — and the Manthi
 आग्रयणश्च मे — and the Aagrayana वैश्वदेवश्च मे — and the Vai-
 sva Deva ध्रुवश्च मे — and the Dhruva वैश्वानरश्च मे — and the Vais-
 vanara ऋतुग्रहाश्च मे — and the Rithu Grahās अतिग्राह्याश्च मे — and
 the Athigrahas ऐन्द्राग्नश्च मे — and the vessels used for the dual
 gods Indra and Agni वैश्वदेवश्च मे — and the vessels used for the
 Visvedevas मरुत्वतीयाश्च मे — and the vessels used for the Maruts
 माहेन्द्रश्च मे — and those used for the great Indra आदित्यश्च मे
 and the vessels used for Aditya the Sun-god सावित्रश्च मे — and
 the vessels used for Savita सारस्वतश्च मे — and those used for
 Saraswathi पौष्णश्च मे — and those for Poosha पात्नीवतश्च मे — and
 those for the Pathneevathas हारियोजनश्च मे — and the Hari-
 yojanas.

Let the following vessels used in the Soma sacrifices for holding the sacred Soma juice be granted unto me: The Amsu vessels; and the Rasmi one; and the Adhabya; and the Adhipati which holds the curds; and again the following vessels for holding the Soma juice—the Upamsu; and the Antharyama; and that

for the dual gods, Mithra and Varuna; and that for the twin Aswins; and the Prathiprasthana; and the Sukra; and the Manthi; and the Agrayana; and the Vaisvadeva one (the Visvédevas); and the Dhruva; and the Vaisvanara; and the Rithu Grahās; and the Athigrahas; and those for the dual gods, Indra and Agni; and that for the Visvédevas; and that for the Maruts; and that for the great Indra; and that for Aditya, the Sun-god; and that for Savitha; and that for Saraswathi; and that for Poosha; and the Pathneevatha; and the Hariyojanas.

Note:—(1) Sayana says that Amsu and others mentioned in this Anuvaka occur in the Vedic portion relating to the Soma sacrifice and are well-known. The Brahmanam relating to this Anuvaka runs: 'The Yajaman performs Homa in fire to the Yagna Aayudhas (the vessels like Amsu, etc. mentioned herein), for verily a sacrifice depends on the instruments by which it is performed. The performer attains to the results of the sacrifices by sacrificing to the instruments. The instruments embody the form of the sacrifice.' Sayana comments: 'The vessels Amsu, etc. mentioned in this Anuvaka are the Antharanga or immediate and direct means of the performance of the sacrifices, while those in Anuvakam-8 are Bahir Anga Sadhanas, or remote means'. Hence this Anuvaka can be called as the "Antharanga Yagna Aayudha Anuvakam," and the next as the "Bahiranga Yagna Aayudha Anuvakam."

(2) Twenty nine vessels used as containers of the Soma juice used for a particular purpose, or on specified occasions, or dedicated to particular gods are mentioned. The Adhipathi alone is an exception. Sayana says 'Adhipathi refers to the vessel containing the curds. Its Aadhipathyam is due to its

superiority. For a text declares 'This vessel is superior amidst all vessels'.

Vaisvadeva is mentioned twice, once for the morning Savana and the latter for the 3rd Savana in the evening.

8th ANUVAKAM. Yagna Ayudhas — Bahir Anga

इष्मश्च मे बहिश्च मे वेदिश्च मे धिष्ण्याश्च मे लुचश्च मे चमसाश्च मे ग्रावाण-
श्च मे स्वरवश्च मे उपरवाश्च म अधिववणे च मे द्रोणकलशश्च मे वायव्यानि च मे
पूतमृश्च म आधवनीयश्च मे आग्नीध्रं च मे हविर्धानं च मे गृहाश्च मे सवश्च
मे पुरोडाशाश्च मे पचताश्च मे ज्वमृश्च मे स्वगाकारश्च मे ।

(मे कल्पतां — Let the following Bahiranga Yagna Sadhanas or mediate ingredients necessary for the performance of sacrifices be granted unto me) इष्मश्च मे — dried holy sticks बहिश्च मे and holy Dharbha or sacred grass वेदिश्च मे — and the Vedhi or the narrow platform in the midst of the sacred fires धिष्ण्याश्च मे and the platforms raised for the Hotha, etc. लुचश्च मे — and sruchas or vessels made of Purasa wood used for Homams in Ishti sacrifices चमसाश्च मे — and Chamasas or wooden plates for pouring the Soma juice and drinking it ग्रावाणश्च मे — and Gravanias or small pebbles used for pounding the Soma creeper स्वरवश्च मे — and Svaravas or wooden knives fixed in the Yupa or sacrificial post उपरवाश्च मे — and Uparavas or four pits each a cubit deep dug in the Havirdhana अधिववणे च मे and the Adhishavanas or the flat wooden pieces cut from the fig tree along with the bark द्रोणकलशश्च मे — and the Drona Kalasa or the vessel shaped like a mango tree made out of the banyan tree in which the squeezed Soma juice is kept वायव्यानि च मे — and the Vayavyas or vessels of wood and mud for placing the Soma juice in the Havirdhanam पूतमृश्च मे — and the Poothabrith or the mud vessel among the Chamasas for keeping the Soma juice आधवनीयश्च मे — and the Aadhavaneeya which is another mud vessel for keeping the purified Soma juice आग्नीध्रं च मे — and the Agneedhram which is the place for lighting the sacred fire हविर्धानं च मे

and the Havirdhana which is the platform for keeping the Havis गृहाश्च मे and the Grihas which is the place where the Yagna Pathnis, the wives of the priests should dwell सदश्च मे — and the platform in the Mahavedi from which the udhgatha, etc. chanted their hymns पुरोडाशाश्च मे — and the Purodastas or the votive offerings prepared from rice पचताश्च मे — and the Pachathas or the place where the Havis is cooked अवभृथश्च मे — and the ceremonial Avabritha bath after the completion of the sacrifice स्वगाकारश्च मे — and the Svagakaras or the Devatha Manthras by which the gods are invoked in sacrifices.

(Let the following Bahiranga Yagna Sadhanas or mediate ingredients necessary for the performance of sacrifices be granted unto me) : Dried holy sticks; and Dharba or holy grass; and the Vedhi or the narrow platform between the sacred fires; and the Dhishnias or the platforms raised for the Hotha, etc.; and the Sruchas or the vessels made of Purasa wood used for Homams in Ishti sacrifices; and Chamasas or wooden plates for pouring the Soma juice and drinking it; and Gravanas or small pebbles used for crushing the Soma creeper; and Svaravas or wooden knives stuck in the Yupa or sacrificial post; and Uparavas or four pits each a cubit deep dug in the Havirdhana; and the Adhishhavanas or two flat pieces of wood cut from the fig tree with the bark; and the Drona Kalasa or a vessel shaped like a mango made out of the banyan tree on which the squeezed Soma juice is kept; and the Vayavyas or the vessels made of wood and mud for placing the Soma juice in the Havirdhana; and the Poothabrith or the mud vessel among the Chamasas for keeping the Soma juice; and the Aadhavaneeya or another mud vessel for keeping the purified Soma juice; Agnidhram or a place for lighting the sacred fires; and the Havirdhanam or the platform for keeping the Havis; and the Grihas or the place for housing the Yagnapathnis or the wives of the priests; and the Sadas or the platform in the Mahavedhi from which the Udhgatha and others chanted their hymns; and the Purodastas or the votive offerings prepared from rice; and the Pachathas or the place where the Havis is cooked; and the Avabritha or the ceremonial bath after

the completion of the sacrifice; and the Svagakaras or the Devatha Manthras by which the gods are invoked in sacrifices.

Note:—As stated above, 22 Yagna Aayudhas or accessories to the sacrifice, forming Bahirangas, not primary but subsidiary instruments, are mentioned in this 8th Anuvakam, which hence earns its name of "Bahir Anga Yagna Aayudha Anuvakam."

9th ANUVAKAM. Yagna Siddhi

अग्निश्च मे धर्मश्च मे अर्कश्च मे सूर्यश्च मे प्राणश्च मे अश्वमेधश्च मे पृथिवी च मे
अदितिश्च मे दितिश्च मे द्यौश्च मे शक्वरीरङ्गुलयो दिशश्च मे यज्ञेन कल्पन्तामृक्च मे
साम च मे स्तोमश्च मे यजुश्च मे वीक्षा च मे तपश्च म ऋतुश्च मे व्रतं च मे ज्योरात्रयो-
वृन्द्य। बृहद्रथन्तरे च मे यज्ञेन कल्पेताम् ।

(मे कल्पतां — Let it be granted unto me) अग्निश्च मे — the sacrificial fire धर्मश्च मे — and the Pravargya called Gharma performed as a preliminary to the Soma Yaga अर्कश्च मे — and the Arka Yaga सूर्यश्च मे — and the Surya Yaga प्राणश्च मे — and the Prana Homa अश्वमेधश्च मे — and the horse sacrifice, the greatest among the sacrifices पृथिवी च मे — and the following deities;— the earth अदितिश्च मे — and Adhiti दितिश्च मे — and Dithi द्यौश्च मे and heaven शक्वरीरङ्गुलयो दिशश्च मे — and the quarters outspread like the fingers and pointing finger of the Virat-purusha, the Cosmic Being; यज्ञेन कल्पन्तां — and all these several requisites and accompaniments in sacrifices serve and prove efficacious for their several ends and purposes; ऋक्च मे — and the several kinds of Manthras in the Vedas (in the Rig Veda); साम च मे — and in the Sama Veda; स्तोमश्च मे — and the Sthoma Manthras in the Adharva Veda; यजुश्च मे — and in the Yajur Veda वीक्षा च मे — and the Diksha or the preliminary purificatory ceremony before entering upon a sacrifice तपश्च मे and the penance for washing out my sins ऋतुश्च मे — and the proper times and seasons prescribed for the performance of the several sacrifices and the rites व्रतं च मे — and the Vrathas or peculiar

vows and observances prescribed अहोरात्रयोः वृष्ट्या च मे — and continuous rains by day and night बृहद्वचन्तरं च मे — and the two great hymns in the Sama Veda — the Brihat and the Rathanthara; यज्ञेन कल्पेताम् — serve and prove efficacious in my sacrifices.

Let it be granted unto me : The sacrificial fire; and the Pravargya called Gharma performed as a preliminary to the Soma Yaga; and the Arka Yaga; and the Surya Yaga; and the Prana Homa; and the horse sacrifice, the greatest among the sacrifices; and the following deities — the mother earth; and Adhithi; and Dhithi; and heaven; and the quarters outspread like the fingers of the Viratpurusha, the Cosmic Being along with the index finger; and all these several requisites and accompaniments in sacrifices serve and prove efficacious for their several ends and purposes; and the several kinds of the Mantras in the Vedas — in the Rig Veda; and in the Sama Veda; and the Sthoma Manthras in the Adharva Veda; and in the Yajur Veda; and the Diksha or the preliminary purificatory ceremony before entering upon a sacrifice; and the penance for washing out my sins; and the proper times and seasons prescribed for the performance of the several sacrifices and rites; and the Vratas or peculiar vows and observances prescribed; and continuous rains by day and night; and the two great hymns in the Sama Veda — the Brihath and the Rithanthara, serve and prove efficacious in my sacrifices.

Note:—(1) 21 articles are asked for in this 9th Anuvakam, which can be styled as the Yagna Siddhi Anuvakam. The items can be classified as follows: (a) 5 sacrifices starting from the Pravargya which is the preliminary to the Soma Yaga in the Asvamedha which is the king of sacrifices. (b) 6 deities (c) the Vedas and the Manthras in them (d) and starting from the Diksha or the ceremonial dedication and embarking upon the rite to the Avabhritha or the ceremonial bath at the end of it. Though only a few sacrifices, gods and appurtenances are mentioned, they are ejusdem generis and include all the sacrifices, gods, and appur-

tenances. This Anuvakam expresses the trend of the Chamakam — numerous things, in fact, the entire gamut of man's desires are asked for, not for the sake of the things themselves — that would be debasing and demeaning, but यज्ञेन कल्पतां — may they be granted along with the sacrifices, or serve and prove efficacious in the sacrifices, and lift man from a brute into a god.

- (2) Agnis cha occurs thrice as No. 13 in Anuvakam-5 where it means fire for general purposes of heating, lighting, and cooking; as one in Anuvakam-6 where the firegod is coupled with Indra; and item 1 here where it means the sacred fire lit in the Ittikas or bricks formed as a Garuda.
- (3) Arka, Surya and Prana. Arka is the sacrifice in honour of Indra, Surya is the one to the Sun-god by Charus Prana Aahuthi or Pranagni Hotram.
- (4) The comparison of the quarters to the outstretched fingers of Virat, the Cosmic Being is a sublime imagery. Sakvaris are certain Chandas.
- (5) Continuous rains day and night are necessary so that there may be peace and plenty all around producing the proper environment for the performance of the rites. Valluvar states in his Canto on 'Rain' in his Kural, that the very gods would get famished if it does not rain.
- (6) The 2 hymns in the Sama Veda are singled out and mentioned separately, though the entire Sama Veda has been mentioned before on account of their excellence. Sthomas are certain Sama hymns repeated often.

10th ANUVAKAM. Yagna Klipthi

गमश्च मे वत्साश्च मे अविश्च मे अवीच मे वित्यवाद् च मे वित्योही च मे
पञ्चाविश्च मे पञ्चावी च मे त्रिवत्साश्च मे त्रिवत्सा च मे तुर्यवाद् च मे तुर्योही

व मे षष्ठ्याद् च मे षष्ठीही च म उक्षा च मे वशा च म श्रृषभश्च मे वेहृच्च मे अनड्वा-
ञ्च मे धेनुश्च म आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतामपानो यज्ञेन कल्पतां न्यानो
यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पतां श्रोत्रं यज्ञेन कल्पतां मनो यज्ञेन कल्पतां वाग्यज्ञेन
कल्पतामात्मा यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पतां ।

(मे कल्पतां — Let it be granted unto me) गर्भाश्च मे — calves
in the wombs of my cows वन्साश्च मे — and calves newborn
अयविश्च मे — and Thrayavihi—male one and half yearlings
अयवीच मे — Thrayaveecha—female one and half yearlings
द्विन्ययाद् च मे — and two-year male calves द्वित्यौ ही च मे — and two-
year female calves पञ्चाविश्च मे — and Panchavi—male calves
two and half years old पञ्चावीच मे — and Panchavee female cal-
ves two and half years old त्रिवत्साश्च मे — and Thrivatsa—male
calves of 3 years त्रिवत्सा च मे — and female calves of 3 years
तुर्ययाद् च मे — and Thuryavat—male calves of 4 years
तुर्यौ ही च मे — and Thūryauhi—female calves of 4 years षष्ठ्याद्
च मे — and Pashtavat—male calves 5 years old षष्ठीही च मे
— and Pashtauhee—female calves 5 years old उक्षा च मे — and
Uksha—the breeding bulls वशा च मे — and Vasa—the virgin
cows श्रृषभश्च मे — and Rishabha, the lordly bulls वेहृच्च मे — and
Veha, the cows that have aborted अनड्वान् च मे — and Anadvan
the wagon drawers धेनुश्च मे — and Dhenu, the cows that have
newly delivered आयुर्यज्ञेन कल्पतां — and may the following prove
fit and efficacious for the several and peculiar purpose—long-
life with sacrifices प्राणो यज्ञेन कल्पतां — and Prana air with sacri-
fices अपानो यज्ञेन कल्पतां — and Apana air along with sacrifices
व्यानो यज्ञेन कल्पतां — and Vyana along with sacrifices चक्षुर्यज्ञेन
कल्पतां — and the eye along with sacrifices श्रोत्रं यज्ञेन कल्पतां
and the ear along with sacrifices मनो यज्ञेन कल्पतां — and the mind
along with sacrifices वाक् यज्ञेन कल्पतां — and speech along with
sacrifices आत्मा यज्ञेन कल्पतां — and the Ahankara or the egotistic
“I” along with sacrifices यज्ञो यज्ञेन कल्पतां — and may the sacrifices
prove complete and turn into perfect ones in letter and spirit.

Let them be granted unto me: Undelivered calves in the
wombs of my cows; and calves newborn; and male $1\frac{1}{2}$ yearlings;

and female $1\frac{1}{2}$ yearlings; and 2-year male calves; and 2-year female calves; and male calves $2\frac{1}{2}$ years old; and female calves $2\frac{1}{2}$ years old; and male calves of 3 years; and female calves of 3 years; and male calves of 4 years; and female calves of 4 years; and male calves of 5 years; and female calves of 5 years; and the breeding bulls; and the virgin cows; and Rishabhas, the lordly bulls; and the cows that have aborted; and the wagon-drawers; and the cows that have newly delivered; and may the following prove fit and efficacious for their several and peculiar purposes — long life along with sacrifices; and Prana air along with sacrifices; and Apana air along with sacrifices; and Vyana air along with sacrifices; and the eye along with sacrifices; and the ear along with sacrifices; and the mind along with sacrifices; and speech along with sacrifices; and Ahankara or the egotistic 'I' along with sacrifices; and may the sacrifices prove complete and turn into perfect ones in letter and spirit.

Note:—(1) The 10th Anuvakam which consists of 31 items is the climax and easily the most important. It offers an illuminating commentary on life in Vedic times which seems to have revolved on the twin axes of agriculture and sacrifices. Agriculture and home-life revolved on cows and bulls. We find the surprising number of 20 names in the Rik Sanskrit vocabulary dedicated to this species from the calf in the womb to the lordly bull, and the cow that has just delivered, called the Dhenu, the peculiar object of affection and worship by the Hindus, symbolised by the Kamadhenu, the divine mother-cow which grants all the wishes of those who approach her. Items 21 to 30 are more or less a repetition of items 13 to 29 of the 1st Anuvakam with some omissions. Why this 'Punarukthi' or the repetition? It is with a purpose. In Anuvakam 1, the items were mentioned as mere parts of the body; in this Anuvakam it is to stress the purpose of the entire Chamakam of a Yaga Kalpana; 'Let my life,

vital airs, senses, mind, and soul be purified and spiritualised by the sacrifices I perform; if there is any Aviklipthi or imperfection or derogation in the rituals, let them be removed; 'Aviklipthiysa Klipthi', the Brahmana comments. By this, the sacrifices and other rites reach out to and become the highest ones, the Jnana Yagnas by which one becomes a spirit-dedicated, and one realises that one is performing a sacrifice in whatever he does, as Canto: 4-24:

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥

Meaning: "The dedication is unto Brahman (or God). The Havis or sacred food offering is Brahman. The sacred fire is Brahman. The sacrificer is none else than Brahman; if a man performs his actions with this concentration, whom else will he reach in the end but Brahman?" We can fittingly adopt the name given by the Brahmanam 'the Yagna Klipthi Anuvakam' to this.

(2) All the nouns in the Chamakam from the start end with the verb "Kalpatham", in this Anuvakam as Vajascha Me Kalpatham (वाजश्च मे कल्पताम्) — let food be granted unto me.

(3) The Brahmanam on this Anuvakam comments: The Anuvaka wants Garbascha me Vathsascha me — calves in the womb and calves delivered, for these are the embodiments of cattle; by sacrificing to them the sacrificer attains cattle. The next is कल्पाञ्जुहोत्यक्लृप्तस्य क्लृप्त्यै । Sayana comments: 'आयुर्यज्ञेन कल्पतां' इत्याद्ययो मन्त्राः कल्पाः । पूर्वं यद्यहस्त्यक्लृप्तं — स्वस्वकार्यसमर्थं न भवति, तस्य तस्य सामर्थ्याय अयं होमः ।

Meaning: " 'Let my life be fashioned into a sacrifice', and other Manthras are Kalpas. Whatever things fall short of use and efficacy originally, this Homa is intended to remove such defects and render them efficacious."

(4) Athmachā me. Sayana explains it as 'the body. The Ayus life and other items prayed for, let them turn efficacious by this, my sacrifice.'

Let the sacrifices like Aswamedha, etc. let them become efficacious by this sacrifice I now perform'. With all respect to the great Sayana, I would object to his meaning of 'body' to 'Atma'. I would assign the same meaning Vishnusuri assigned the word in Anuvakam-1 — the Ahankara or egosense:—"Let my Ahankara or soul be fashioned into a sacrifice; let my sacrifices get transmuted from mere rituals into Jnana Yagnas or the spiritual quintessence of all sacrifices". In many places in the Upanishads; the acts that a man does is compared to a sacrifice, and it reaches its magnificent climax at the end of the Mahanarayana Upanishad, where the life of a man is compared to a big sacrifice. Sankara's commentary in his Gita Bhashyam will probably furnish the best explanation on यज्ञो यज्ञेन कल्पतां and hence I have extracted in full below:

देवमेवापरे यज्ञं योगिनाः पर्युपासते ।

ब्रह्माग्नापरे यज्ञं यज्ञेनैवोपजुह्वति ॥ (4-25)

Sankara :—देवाः इज्यन्ते येन यज्ञेन असौ देवोयज्ञः, तमेव अपरे योगिनः कर्मिणः पर्युपासते—कुर्वन्ति इत्यर्थः । ब्रह्माग्नौ—'सत्यं ज्ञानं अनन्तं ब्रह्म', 'विज्ञानं आनन्दब्रह्म' 'यत्साक्षादपरोक्षात्त्वश्च' य आत्मा सर्वान्तरः' इत्यादि षचनोक्तं; अज्ञानाद्यादि सर्वसंसारवर्जितं 'नेति नेति' इति निरस्तसर्वविशेषं, 'ब्रह्म' शब्देन उच्यते । ब्रह्म च तत् अग्निश्च सः होमादिकरणत्वविवक्षया ब्रह्माग्निः । तस्मिन् ब्रह्माग्नौ अपरे अन्ये ब्रह्मविदः 'यज्ञं'—यज्ञशब्दवाच्य आत्मा, आत्मनामसु यज्ञशब्दस्य पाठात्—तं आत्माने यज्ञं परमार्थतः परमेव ब्रह्म सन्तं, बुद्ध्याधुराधिसंयुक्तं अध्यस्त सर्वोपाधिधर्मकं आहुतिरूपं, यज्ञेनैव आत्मदेव उक्तलक्षणेन उपजुह्वति प्रक्षिपन्ति, सोपाधिकस्य आत्मनः निरुपाधिकेन परब्रह्मरूपेणैव यत् दर्शनं, स तस्मिन् होमः तं कुर्वन्ति, ब्रह्मात्मकत्वं दर्शननिष्ठाः संन्यासिनः इत्यर्थः ।

Meaning: Some Yogins perform the Daiva Yagnam or the sacrifice to the gods; some others perform the Brahma Yagnam

or the sacrifice to the Brahman in the spirit of a sacrifice (Gita: 4-25).

Sankara explains that Yaga in which the gods are invoked is a sacrifice unto the gods and is called a Deiva Yagna. That alone some Yogins, Karmis or persons devoted to work perform. In Brahma Agni or that which is described in the Vedas as 'Brahman is reality, it is intelligence and "infinite", 'Brahman is pure consciousness and bliss', 'Brahman is immediate awareness', 'that self which is inside everything', 'that which is free from all bonds of sense like hunger, thirst, etc., about which all particularities have been negated by the words, 'Neti Neti' "not this, not this." What is Brahmagni? It is Brahma + Agni or fire, and it is used for the purpose of describing it as the receptacle of a Homa. In that Brahmagni, some others — who are they? Brahmaviths or the realisers of Brahman cast the Yagnam, the self which is signified by that word, since among the synonyms of the word 'Atma or the self,' Yagna is mentioned. This self is the Yagnam; it is in fact an essence, none else than the eternal reality of the Brahman; now conjoined with the Upadhi or the limiting and confining factor of Buddhi or intellect, and hence which has superimposed and put on itself all sorts of Dharmas or qualities, this which forms the Aahuthi or votive offering, Yagnanaiva — by their own self as stated, they sacrifice or cast into the fire. In what manner? By that vision or realisation that the Sopadhika or the limited self is the Nirupadhika or unlimited Parabrahman. This is the sacrifice they perform. Who? The Sanyasis or men who have renounced everything, who are fixed in the vision of the identity of their self with Brahman.

(5) Vishnusuri's meaning is as follows: Aayur — whatever remains of the rest of my life, let that too be fashioned into a sacrifice and end as such, that is to say, one who has renounced the world, of what use is mere life to him? From Prana to Vak, they are the tutelary deities and not the mere physical functions. 'Atma' here is the body sustaining all of

them. 'Yagna' here means the performance of the sacrifice. Let both of them dissolve in the inner blissful self. Vishnusuri who has interpreted Atma in Anuvakam-1 as the Ahan-kara, is wrong in assigning another meaning here and in view of the remarks I have so far made.

11th ANUVAKAM. Benedictions

एका च मे तिस्रश्च मे पञ्च च मे सप्त च मे नव च म एकादशच मे त्रयोदश च मे पञ्चदश च मे सप्ताश च मे नवदश च म एकविंशतिश्च मे त्रयोविंशतिश्च मे पञ्चविंशतिश्च मे सप्तविंशतिश्च मे नवविंशतिश्च म एकत्रिंशश्च मे त्रयस्त्रिंशश्च मे चतस्रश्च मेऽष्टौ च मे द्वादश च मे षोडशच मे विंशतिश्च मे चतुर्विंशतिश्च मेऽष्टाविंशतिश्च मे द्वात्रिंशच्च मे षड्त्रिंशच्च मे चत्वारिंशच्च मे चतुश्चत्वारिंशच्च मे ऽष्टाचत्वारिंशच्च मे वाजश्च प्रसवश्चापिजश्च क्रतुश्च सुवश्च मूर्धा च व्यशिन्यश्च आन्त्यायनश्चान्त्यश्च भौवनश्च भुवनश्चाधिपतिश्च ।

(मे कल्पतां — Let it be granted unto me) एका च मे the odd number, one तिस्रश्च मे — and three पञ्च च मे and five सप्त च मे — and seven नव च मे — and nine एकादशच मे and eleven त्रयोदश च मे — and thirteen पञ्चदश च मे and fifteen सप्तदश च मे — and seventeen नवदश च मे and nineteen एकविंशतिश्च मे — and twenty one त्रयोविंशतिश्च मे and twenty three पञ्चविंशतिश्च मे — and twenty five सप्तविंशतिश्च मे — and twenty seven नवविंशतिश्च मे — and twenty nine एकत्रिंशश्च मे — and thirty one त्रयस्त्रिंशश्च मे and thirty three चतस्रश्च मे — and the even numbers, four अष्टौ च मे — and eight द्वादश च मे — and twelve षोडश च मे — and sixteen विंशतिश्च मे — and twenty चतुर्विंशतिश्च मे and twenty four अष्टाविंशतिश्च मे — and twenty eight द्वात्रिंशश्च मे — and thirty two षड्त्रिंशश्च मे — and thirty six चत्वारिंशश्च मे — and forty चतुश्चत्वारिंशश्च मे — and forty four अष्टाचत्वारिंशश्च मे — and forty eight वाजश्च — and food प्रसवश्च — and production of food अपिजश्च — and its recurring growth क्रतुश्च — and the desire

and will to enjoy Bhogas or objects of enjoyment स्रुवश्च — the source of all production, the sun सूर्वा च — and the head of all things व्यश्नियश्च — and that Being who pervadeth infinite categories like the sky, time, etc. भान्त्यायनश्च — and He who is born after the end of things भन्त्यश्च — and He who exists at the end of all भौवनश्च — and who exists in the earth भुवनश्च — and who hath assumed the form of this world अधिपतिश्च — and who existing in all things controls them as their Lord and Inner Ruler Immortal.

Let them be granted unto me: The odd number one; and three; and five; and seven; and nine; and eleven; and thirteen and fifteen; and seventeen; and nineteen; and twenty one; and twenty three; and twenty five; and twenty seven; and twenty nine; and thirty one; and thirty three; and the even numbers four; and eight; and twelve; and sixteen; and twenty; and twenty four; and twenty eight, and thirty two; and thirty six; and forty; and forty four; and forty eight; and food; and production of food; and its recurring growth; and the desire and will to enjoy Bhogas or objects of enjoyments; and the source of all productions which is the sun; and heaven the head of all things; and that Being who pervadeth infinite categories like the sky, time, etc., and He who is born at the end of all things; and He who exists at the end of all; and who exists in the earth; and who hath assumed the form of this earth; and who existing in all things controls them as their Inner Ruler Immortal.

Note:—(1) We now come to the last of the Anuvakams in the Chamakam, the 11th, which can be styled as the Benedictory Anuvakam. It prays for 41 things; (a) numerals of which 1 to 17 are odd, and 18 to 29 even and taking up the strain of food with which it began, it repeats the cycle of food order, but it does not stop short as before, but traces it to the ultimate causa causens. It prays for food

(No. 30), its production (No. 31), its repeated growth (No.32), and sacrifice which precipitates the rains on which crops depend (No.33), and the sun which *transforms* the sacrificial offerings ~~into clouds~~ and rain (No.34), and the heaven in which the sun moves (No. 35), and for that Being who pervadeth even Vibhu things, who is the infinite in even infinite things like the sky, time, etc., (No.36); who is born last and outlasteth even after the end of all things (No.37 & 38); who is in the earth and hath himself become the earth (No. 39 & 40); who abideth in all things and is their Adhipathi or their lord and protector, who is their self, and who controls all things as their Antharyami or the Inner Ruler Immortal.

- (2) What do the numbers stand for? 1 to 17 are odd numbers from 1 to 33. 18 to 44 are even numbers from 4 to 44. The Brahmana explains it in its quaint and fanciful way: एका च मे तिलश्च मे इत्याहु-देवछन्दसं वा एकाच तिलश्च; मनुष्यछन्दसं चतस्रश्चाष्टौ च: देवछन्दसं चैव मनुष्यछन्दसं चावबन्धे ॥

Meaning: The text of the Chamakam States 'Grant me 1 and 3'; etc. These 1 and 3 are the Chandus or metres of the gods; the favourite metres of men are 4, 8, etc. By praying for both, the votary attains all the desires favoured both by gods and men'. And the next Brahmana runs:

आ अयस्त्रिंशतो जुहोति, अयस्त्रिंशद्दे देवता; , देवता एव अवबन्ध; आ अष्टाचत्वारिंशतो जुहोति, अष्टाचत्वारिंशदक्षसं जगती, जागादा: पशव:, जगत्येवास्मै पशून्वबन्धे ॥

Meaning: The Yajamana who performs the Chamaka Homa pours ghee into the fire mentioning the odd numbers till 33, for the gods are 33, and he attains unto the

gods. Similarly, he performs Homa mentioning even numbers till 44, for the Jagadi metre hath 44 letters. Cows are Jagadas (a pun which means: belong to the earth) and the Yajaman attains cows thereby.

- (3) Vajascha. (S). Let food and all the articles I have mentioned be granted unto me.
- (4) Krathuhu. (S). Desire and will to obtain the objects of enjoyment. Another meaning is 'sacrifice.'
- (5) Suvaha. The cause for the growth of food which is the sun.
- (6) Moordha. The tutelary god of heaven or the Havirdhanam or the place for keeping the Havis, for a text runs:

शिरोया एतद्यज्ञस्य गृहविधानम् ।

Meaning: 'This then is the head which is the Havirdhanam in a sacrifice.' But in the present context, the first of the above meanings is more appropriate.

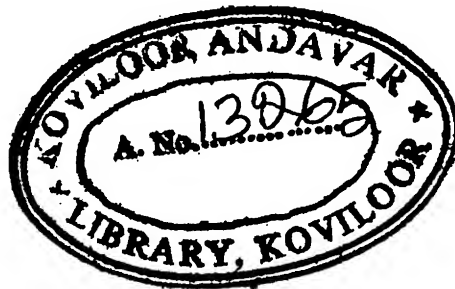
- (7) Vyasniyaha. He who exists in the sky which overspreads or pervades all particularities. It may refer to the Paramathman or the Abhimana Devatha of the sky.
- (8) Aanthiyanaha. One born at the end. God is not really born at the end of things, but appears to be born since he is eternal.
- (9) Aanthiyaha. He who remains unaffected and changeless at the end of things.
- (10) Adhipathihi. One who governs and protects. The Ahobila Bhashya says 'the king'; God as the king of the universe.

- (11) Items 30 to 41 are 12 in number. The Brahmanam regarding them runs:

वाजश्च प्रसवश्चेति द्वादश जुहोति, द्वादशमासाः संवत्सरः,
संवत्सर एव प्रतितिष्ठति ।

Meaning: The Yajaman who pours ghee into the sacrificial fire repeating the 12 items from Vajascha and Prasavascha gets established in the year, for a year is composed of 12 months.

- (12) It will be noticed that the words Vajascha, Prasavascha, and Krathucha items 30, 31 & 33 of this Anuvakam are items 1,2 & 6 of Anuvakam-1. Why this repetition? Whereas the words were used in their natural and plain meanings in the first Anuvakam they come laden with the overtones of Anuvakam-10 and thus they have become Yagnena Kalpithaha or dedicated and spiritualised for the Jnana Yagnam, offerings fit to be offered to that Adhipathi who is in the heaven and the sky and in the earth and who has transformed Himself into the universe, and who controls it and guides it as its Antharyami.



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SHRI T. R. RAJAGOPALA AIYAR was born on 12th February 1896 as the second son of Shri S. T. Ramachandra Sastrigal who was Principal of Maharaja's College, Pudukottai, the erstwhile princely state of Tamil Nadu. The family was one of the original grantees of the sarvamanya village of Tiruvasanullur, four miles down the Kaveri from Kumbakonam.

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He contributed articles and book-reviews to several papers and magazines. His book **The Story of Udayana**, translated from the Tamil work and published by Mahamahopadhyaya. Dr. U.V. Swaminatha Iyer Library, is prescribed for non-detailed study by the University of Madras. His other translation in English **Purusha Suktam** with a learned introduction and commentary has been published by Tirumala Tirupati Devasthanams.

The present book **Sri Rudram and Chama-kam**, one of the most thrilling and spiritually gratifying Vedic prayers addressed to Siva, bears the stamp of his erudition and critical insight. To hear these mantras chanted in chorus in temples and homes by the learned is a unique experience. To hear them, understanding the meaning as explained by Shri Aiyar in his lucid commentary, is still more rewarding.

Shri Aiyar died on 12th November 1984 at the ripe age of 89.